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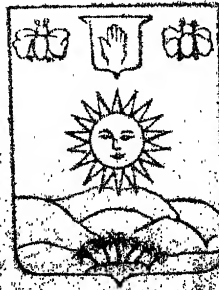
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VERBAL COMPOSITION
IN
INDO-ARYAN

BY

RAMCHANDRA NARAYAN VALE
M.A., B.T., Ph.D. (BOMBAY)



POONA

1948

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VERBAL COMPOSITION IN INDO-ARYAN

6

VERBAL COMPOSITION
IN
INDO-ARYAN

BY
R. N. VALE

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VERBAL COMPOSITION

IN

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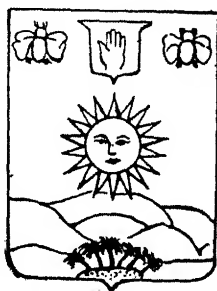
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P R E F A C E

In the late thirties, for want of guidance and necessary equipment formal research was not possible in Poona. New methodologies of Historical Linguistics were less known and very rarely made use of by indigenous scholars. The late Dr. V. S. Sukhatankar was the solitary exception. But since the inception of the Deccan College Post-Graduate and Research Institute on August 17, 1939 students desirous of undertaking linguistic research got the golden opportunity of doing something worthwhile. After receiving the Master's degree I had to launch a campaign for searching out a right teacher and a right subject. In the meanwhile I acquired a working knowledge of German and French and approached Dr. Sukhtankar and others. But going through the process of trial and success I succeeded in catching hold of the right teacher and the right subject in Dr. S. M. Katre and in his comprehensive work of the verbal bases of Indo-Aryan. I confined my attention to the Verbal Composition or the composite bases thereof. Dr. Katre's guidance was exemplary. Every time he gave typed instructions and evaluated the things submitted to him critically and carefully at every stage whether I stayed in Poona or outside owing to the transferable nature of my services. Himself indefatigable, he created an atmosphere full of inspiration and enthusiasm for research which could spell years of devoted work. We planned the work in 1940 and finished it in 1945. Whatever excellences the work shows today are due to my esteemed *Guru* Dr. Katre and whatever shortcomings and imperfections that obtain there are due to my own limitations. Nevertheless, I am open to correction and I can assure my intelligent reader that every suggestion he makes will be thankfully received and promptly attended to.

Certain improvements, particularly the addition of verbal composition in Braja, were made as was incidentally suggested by my referee Dr. Baburam Saksena, the eminent author of *The Evolution of Avadhi*. His remark that the study of even one language was enough for a Ph. D. degree may be taken at its worth. But my object in taking over all the languages was to place the work on a firm foundation and to gather a comparative perspective in order to carry conviction.

Unlike many other researches this research has been very practical. It belongs to the province of living linguistics. It would not only solve a large number of controversies, but it would also open a new way of studying our own languages. As a teacher of languages I shall not be surprised if my thesis inspires a separate book for each language spoken in India today after the fashion of *Compound Verbs in German* and also if every book of grammar whether at the primary or at the collegiate level writes a new chapter on verbal composition for the clear and complete understanding of the mother-tongue. On my part, I have already dealt with the century-old controversy regarding the acceptance or rejection of verb-compounds in Marathi in a paper 'Linguistic

Introduction to Verbal Composition in Marathi' read at the Oriental Conference, 1946. It is advisable to write out separate introductions for Sanskrit, Pali, Prakrits, Apabhraṃśa and such other older languages. I am sure they will help our understanding of the old texts a good deal.

A part of the credit in bringing forth this indispensable work goes to my gifted children, my daughter Vasundharā (alias Uṣā) and my son Trivikrama (alias Nānā) who used to make use of verb-compounds in their speech every minute e g. *Nānā dūdh piūn tāk* ; *malā śobhat rāhā* ; *bālālā yāyṭey na* ; *tā lalū lāglī* ; *malā motālīt bacū de* etc. They were an asset to me in studying the speech-psychology and arriving at some of the wider conclusions established in this thesis. But unfortunately they are not by my side today as both of them expired in 1947.

It is due to these domestic calamities that the printing of the book was a little delayed. There too Dr. Katre was all sympathy to me. I am very gratefully indebted to him for preparing the press-copy and for seeing most of the work through the press. In this connection Dr. M. M. Patkar was also useful to me in many ways.

I take this opportunity to offer my sincere thanks to the Librarians and their staffs of the Deccan College Post-Graduate and Research Institute, the Bombay University Library, the Bhandarkar Oriental Research Institute, the Bombay Branch Royal Asiatic Society, the Hindi-Pracār Saṅgh and various other Libraries of Schools and Colleges in Poona and Bombay.

I am sincerely grateful to all the important officials of the Education Department of Bombay Province who were kind to me in granting me transfer, leave and such other facilities during the period of 1940 to 1945 when I served mainly in High Schools and Training Colleges.

The University of Bombay have already placed me under obligation by making a grant of Rs. 500/- towards the cost of publication of my thesis. The rest was borne by the Deccan College Post-Graduate and Research Institute itself in so far as Dr. Katre was kind enough to include the publication in the Institute's Dissertation series and to secure a subvention of Rs. 1000/- from Mr. M. N. Kulkarni of Bombay.

The printing of a linguistic work is very intricate and clumsy. But I am happy to say that the Manager of the Samarth Bharat Press, Mr. S. R. Sardesai, B.A., LL.B. and his efficient staff put up with me showing a rare patience and printed off the whole book carefully and neatly in less than two months. My special thanks are due to them.

It now remains for me to record my feelings of sincerity and affection for the willing help I received from my friends, particularly Prof. A. G. Javdekar, M.A. and Mr. T. S. Shaligram, B.A. who were always ready for discussion and service whenever asked for.

226, Kasba,
Poona,
5th May, 1948.

R. N. VALE

ABBREVIATIONS

LANGUAGES

A.	...	Assamese
Ap.	...	Apabhraṃśa
Av.	...	Avadhī
Aś.	...	Inscriptions of Aśoka
B.	...	Bengali
Bi.	...	Bihārī
Bhoj.	...	Bhojpurī (Eastern Hindi)
Br.	...	Braja
G.	...	Gujarātī
H.	...	Hindī and Hindustānī
IA	...	Indo-Aryan
IE	...	Indo-European
K.	...	Kāśmīrī or Kashmiri
Kann.	...	Kannaḍa (Kanarese)
Ku.	...	Kumaonī
L.	...	Lahanda or Lahandī
M.	...	Marāṭhī
Mal.	...	Malayāḷam
MIA	...	Middle Indo-Aryan
N.	...	Nepālī or Khaskurā
NIA	...	New Indo-Aryan
O.	...	Oriyā (Oriya)
OIA	...	Old Indo-Aryan
P.	...	Panjābī
Pa.	...	Pāli
Pk.	...	Prākṛt (Prakrit)
S.	...	Sindhī
Siñ.	...	Siñghalese (Siñghalī)
Sk.	...	Sanskṛt (Sanskrit)
Tam.	...	Tamil
Tel.	...	Telugu
Tu.	...	Tuḷu
Ved.	...	Vedic

GENERAL

abso. or absol.	...	absolute
adv.	...	adverb
der.	...	derived from
f.	...	feminine

inf.	...	infinitive
intr.	...	intransitive
lit.	...	literary
lw.	...	loanword
m.	...	masculine
M.	...	Middle
n.	...	neuter
N.	...	New
O.	...	Old
obsol.	...	obsolete
onom.	...	onomatopoetic
opp.	...	opposed or opposite
p.	...	page
part.	...	participle
perh.	...	perhaps
phr.	...	phrase
pl.	...	plural
poss.	...	possibly
prob.	...	probably
redup.	...	reduplication of
sg.	...	singular
tr.	...	transitive
v.	...	<i>vide</i> , see
vb.	...	verb
viz.	...	<i>videlicet</i> , namely
v. s. v.	...	<i>vide sub verbo</i> , see under the word
+	...	contaminated with
>	...	becomes, leads to
<	...	is divided from
*	...	indicates a hypothetical form
=	...	„ 'is the same as'
°	...	„ that the preceding letter or letters stand for the word in the form given at the head of the article.
?	...	(except when following a question in an example or quotation) indicates that a form, meaning or explanation is doubtful.

IMPORTANT BOOKS

(For Journals see Bibliography)

AB or Ait. Br.	: Aitareya Brāhmaṇa
Alw.	: James D'Alwis : An Introduction to Kaccāyana's Grammar of Pali Language.
Av.	: Atharva Veda
U.	: Upaniṣad
Utt.	: Uttarajjhayaṇa Sutta
Utt. R. C.	: Uttara-Rāma-Carita
Uddh.	: Uddhava Gītā
Kaṭh.	: Kathopaniṣad
KBB	: Kaṇṇāṭaka Bhāṣā Bhūṣaṇa
Kathā or °S	: Kathā Saritsāgara
Kalp	: Kalpasūtra
Kāś.	: Kāśikā
KS	: Kāṭhaka Samhitā
Kau or Sikau	: Kaumudī or Siddhānta-Kaumudī
Ga.	: Gaṇa Sūtra
Gāthā	: Gāthā-Satta-Saī
Chā. Up.	: Chāndogya Upaniṣad
J	: Jātaka
JB	: Jaiminiya Brāhmaṇa
Tam. Lex.	: Tamil Lexicon
Taitt. Up.	: Taittiriya Upaniṣad
TS.	: Taittiriya Samhitā
DK	: Daśakumāra Caritaṃ
Das. J.	: Daśaratha Jātaka
Dh.	: Dhammapada
N.	: Nalopākhyānam of the Mbh.
Pañc.	: Pañcatantra
P. A.	: Pāṇini's Aṣṭādhyāyī
Br.	: Brāhmaṇa
Bh. Gī.	: Bhagavadgītā
Bhag. Sū.	: Bhagavatī Sūtra
Bhaṭṭi.	: Bhaṭṭi-Kāvya

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Māl. Mādh.	: Mālati Mādhava
Miln.	: Milinda Pañha
Mudrā R.	: Mudrā-Rākṣasa
Mṛcch.	: Mṛcchakaṭika
MS	: Maitrāyaṇīya Saṃhitā
RV	: Ṛg Veda
RVA	: Ṛgvedānukramaṇī
RV Prāti	: Ṛgveda-Prātiśākhya
Raghu.	: Raghuvaṃśa
Ras.	: Rasavāhinī, Uruga Sutta
Rām.	: Rāmāyaṇa
Vas. H.	: Vasudeva Hīndī
VS	: Vājasaneyī Saṃhitā
VV or Vik.	: Vikramorvaśīya
Veṇ.	: Veṇīsaṃhāra
Vet.	: Vetālapañcaviṃśati
Vyā. Mahāb.	: Vyākaraṇa Mahābhāṣya of Patañjali
Śk.	: Śākuntala
ŚR	: Śrauta Reader
S.	: Saṃyutta
Sikau.	: Siddhānta-Kaumudī
Sn.	: Sutta Nipāta
Hit.	: Hitopadeśa

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THE SCHEME OF transliteration

A. Indo-Aryan

अ : <i>a</i>	ख : <i>kh</i>	द : <i>d</i>
आ : <i>ā</i>	ग : <i>g</i>	ध : <i>dh</i>
इ : <i>i</i>	घ : <i>gh</i>	न : <i>n</i>
ई : <i>ī</i>	ङ : <i>ṅ</i>	प : <i>p</i>
उ : <i>u</i>	च : <i>c*</i>	फ : <i>ph</i>
ऊ : <i>ū</i>	छ : <i>ch</i>	ब : <i>b</i>
ऋ : <i>r</i>	ज : <i>j</i>	भ : <i>bh</i>
ॠ : <i>ṛ</i>	(झ : <i>jñ</i>)	म : <i>m</i>
ल : <i>l</i>	झ : <i>jñ</i>	य : <i>y</i>
ए : <i>e</i>	ञ : <i>ñ</i>	र : <i>r</i>
ऐ : <i>ai</i>	ट : <i>ṭ</i>	ल् : <i>l</i>
ओ : <i>o</i>	ठ : <i>ṭh</i>	व : <i>v</i>
औ : <i>au</i>	ड : <i>ḍ</i>	श : <i>ś</i>
ऌ : <i>m̐</i>	(ढ : <i>r</i>)	ष : <i>ṣ</i>
ॡ : <i>~</i>	ढ : <i>ḍh</i>	स : <i>s</i>
ः : <i>ḥ</i>	(ढू : <i>rh</i>)	ह : <i>h</i>
ः : <i>'</i>	ण : <i>ṇ</i>	ळ : <i>ḷ</i>
क : <i>k</i>	त : <i>t</i>	
(क्ष : <i>kṣ</i>)	थ : <i>th</i>	

* The labio-dentals in M. and K. are represented by *ç*, *çh*, *j̣*, *j̣h*.

B. Indo-Dravidian

Vowels :

a, ā, i, ī, u, ū, e, ē, ai, o, ō, au

Consonants :

k, ṅ (guttural) *c, ñ* (palatal)
t, ṇ (cerebral) *ṭ, ṇ* (blade-dental)
p, m, y, r, l, ṛ, ḷ (voiced lingual continuant)
r (alveolar), *ṛ* (alveolar nasal) and *ḷ* (lingual).

Mal. *kka* (a sort of gutturo-palatal with a prevelar articulation).

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INTRODUCTION

A comparative study of compositional habits of the people speaking cognate languages is not only interesting in itself but is also calculated to be a distinct contribution to the science of linguistics. Nominal composition, as preserved in the languages of modern India, is fast disappearing as a living phase, apart from the fact that it has long been established on a sound footing in the Old Indo-Aryan itself. It is not so with the composition of verbs. Verbal composition in its present form is more or less a new thing and is growing extremely popular in all New Indo-Aryan languages.

However, scholars have hitherto treated it with suspicion as is perhaps the fate of all innovations in the world. In his introduction to the Marathi-English Dictionary, MOLESWORTH appears to be at great pains to convince people that "verbs form a class of compounds by union in the form arising from the assumption of *ũ* by the root with the verb *śakñē*, 'to be able', as *karũ śakñē*, *hoũ śakñē* etc.". The people simply insisted upon calling this usage, along with the other of *ñāñē*, as a passive auxiliary, as 'unfamiliar to Marathi, neither idiomatical nor scholastic.' Upon the use of *śakñē* therefore he observes: "first, that the use of it in Prākṛt literature is even more frequent than the use of the passive voice; secondly, that although not idiomatical, not popular, it is incontrovertibly chaste and classical; thirdly, that in the fine and noble Hindustani of the North it is pure, neat, sweet and altogether acceptable; fourthly, that it, upon these good grounds, can be adopted and cherished and commended to the people at large; fifthly, and conclusively, the use of *śakñē*, if we would fix the Marathi and form a literature and evolve and establish a national mind is wanted—imperatively wanted". Similar was the fate of the category of compound tenses which was looked upon as a foreign plant. Apart from political reasons, MOLESWORTH's arguments appear to be rather tame. However, he being a pioneer could see very early the necessity of further research in this field, for under the vocable *tākñē* at page 338 he observes that " '*tākñē*', like the English verbs 'to cast, throw' etc. is of multifarious and indefinite application and accordingly it could be further explained and exemplified; but we would not altogether preclude the researches and discoveries of the student". Shorter comparative studies of BEAMES, HÖERNLE and GRIERSON that followed, although illuminating in themselves, were found to be inadequate and therefore could not carry conviction, whereas the later writers, instead of thoroughly investigating the problem, took sides and made it more burning and controversial. So, in order to arrive at some dependable conclusion I have undertaken to investigate this problem by using the methods of historical linguistics.

To begin with, I collected the data from Marathi, Gujarati and Hindi, taking into account the auxiliaries as used with all types of verbs or verbal derivatives, recording the meanings of the compounds carefully. Almost all examples obtaining in standard dictionaries, grammars and older works of literature were searched out and in addition, examples from spoken Marathi, Gujarati and Hindi were incorporated at their proper places. Wherever it was practicable to avoid mere multiplication of examples I have pointed out patterns or *ākṛtigaṇas*. As regards those auxiliaries which appeared to enter into composition with other word types such as nouns or adjectives, only a few examples as specimens have been inserted. At the time of collecting the data it was noticed that standard dictionaries like *Hindī Śabdasāgara* recorded these compounds in a loose fashion, sometimes according to the first member and sometimes according to the second member. So, after the complete collection of the data all auxiliaries were singled out and then they were arranged alphabetically along with the compounds, grouped in sections and sub-sections according to their meaning and form.

The whole material on an analysis was found to give as many as sixteen different aspects of verbal composition. They are... 1. Abilitives; 2. Acquisitives; 3. Adverbatives; 4. Causatives; 5. Completives; 6. Compulsives; 7. Continuatives and Progressives; 8. Desideratives and Purposives; 9. Desubstantives and Syntactives; 10. Inceptives; 11. Intensives; 12. Negatives and Prohibitives; 13. Passives; 14. Permissives; 15. Probabilitives; 16. Tentatives. Incidentally it may be noticed that certain terms have been coined anew, particularly Adverbatives, Desubstantives and Syntactives, Probabilitives and Abilitives expressly for the purpose of explaining the different stages and nuances of action.

Clearly this meaning-aspect was my first consideration, but bearing in mind that the meaning and the form are organically connected with each other, I could not neglect the formal aspect altogether. In fact, I have found out separate sections and sub-sections not only for conveying the changes in the stages and shades of action but also for denoting the changes in the form of the first member of the compound. This first member being the main verb in a non-finite form appears in the garb of a participle, infinitive, absolutive—verb, adverb or a verbal noun. Then, in order to ascertain the characteristic marks of these verbal derivatives in Marathi, Gujarati and Hindi, I have given at the end of this note, a small table which would indicate whether the first member of the compound is an absolutive or is an infinitive and so forth.

The system of transliteration followed here is in accordance with TURNER'S *Nepālī Dictionary*. Excepting the written old forms of

a language all other words have been transcribed according to their current pronunciation.

This study was further extended to the other NIA languages viz. Avadhi (both old and modern), Bhojpuri, Oriya, Bengali, Assamese, Bihari, Nepali, Kashmiri, Panjabi, Sindhi and Sinhalese. All this material forms the subject-matter of the first four chapters. There are in all 463 entries with sections and sub-sections under each.

In chapter five I have tried to collate the auxiliaries found in each language in order to study their comparative etymologies, as far as possible, with the help of TURNER'S *Nepālī Dictionary*. So also I have included therein sixteen tables showing an aspective analysis of these auxiliaries along with a running commentary on the frequency of their occurrence in cognate languages. Here I could find out that the majority of auxiliaries were the same and their function quite similar. This led me to discover the previous history of these auxiliaries. It was exactly going from the present to the past. Then in chapter six, with the help of the comparative etymologies I began to study their life through the MIA and OIA stages. I was successful and I could give, in effect, a historical setting to verbal composition in Indo-Aryan. Right from the pre-compositional state down to the full-fledged compounds of the nature of non-finite + finite verbs, when the finite is subordinate in sense to the non-finite I was able to trace the development of composition in general and of verbal composition in particular, illustrating the different types thereof in their natural order of evolution. While giving the definition of composition the doctrine of the threefold unity: viz. the accentual unity, the inflexional unity and the morphological unity is proved to be untenable and the semantic unity alone is established to be the requisite criterion of composition whether nominal or verbal. Along with the rise of the periphrastic tenses and desubstantives the system of auxiliary verbs came into being. These auxiliaries brought into their wake other types of auxiliaries which gave rise to participial, infinitival and absolutival forms of composition quite like those obtaining in the NIA languages of today. Here, in passing, I have pointed out how the category of compound tenses is nothing but one commoner phase of verbal composition at large. The question, why the great grammarians of Sanskrit did not take notice of this verbal composition at all, is taken up next. In the meanwhile, I have traced the development of the abilitive auxiliary *√śak* from the OIA down to the NIA stage establishing thereby that the root *√śak* has dwindled down into a mere compounding auxiliary long ago in the Vedic period itself. With the lists of verb-compounds in OIA and MIA this chapter comes to a close.

In chapter seven I have taken a comparative survey of a similar development of verbal composition in Indo-Dravidian. For this,

I collected my data from Tamil, Malayālam, Kannaḍa, Telugu and Tuḷu, in all five languages. The view of Dr. S. K. CHATTERJI that the verbal composition in NIA is a Dravidian contribution is evaluated in the light of the above findings. On a further enquiry it was found out that this verbal composition is common to totally different families of languages such as Aryan, Dravidian, Semitic and the like. From this we came to the general conclusion that the whole phenomenon possibly belongs to the region of general human psychology.

Now I append here a brief summary of my findings :—

- (i) Verbal composition is a common feature of the whole of Indo-Aryan. All the leading auxiliaries are more or less the same and their function is quite similar.
- (ii) Verbal composition is a living force in Indo-Aryan, particularly in its modern stage.
- (iii) The category of compound tenses is but a part of the more inclusive category of verbal composition.
- (iv) Different types of composition current in NIA languages have their origin in OIA.
- (v) The semantic unity alone is the *sine qua non* of composition whether nominal or verbal.
- (vi) The word idiom is applied to those cases of composition where there is no development possible beyond one or two examples.
- (vii) Verbal compositions in Indo-Aryan and Indo-Dravidian show independent evolutions.

Thus, by taking a comprehensive survey of verbal composition in Indo-Aryan, particularly in the NIA languages, I am able to get a clear perspective of the subject. I can see now the limitations and imperfections of my investigation all right. Properly speaking, the subject is worth pursuing further. It shows wider affinities. For, it is possible to study on these lines verbal composition in other branches of Indo-European, as also in Dravidian languages, Semitic languages and such other totally different families of languages where the idea of composition can be precisely defined. Even in the Indo-Aryan itself each one of the sixteen aspects would be a separate topic for investigation; and every auxiliary if treated historically would reveal interesting results. Moreover, detailed comparisons of groups of auxiliaries giving an identical aspect in individual languages would be a good contribution to the science of synonymics,

TABLE SHOWING THE CHARACTERISTIC MARKS OF VERBAL
DERIVATIVES FORMING THE 1ST MEMBER OF A
VERB-COMPOUND IN M. G. & H.

Languages	Participles in.....				Infinitives in ...	Absolutives in...
	Present	Past	Future	Potential		
Marathi	$\begin{cases} -ta(-tā); \\ -tā; -tānā \end{cases}$	$-la$	$-nār$	$\begin{cases} -ñē-ñyās \\ -vē-vayās \end{cases}$	$\begin{cases} -ū \\ -ō \end{cases}$	$\begin{cases} -ūn \\ -ōn \\ -ūniyā \end{cases}$
Gujarati	$\begin{cases} -ta \\ (-tā) \end{cases}$	$\begin{cases} -ya \\ -la \end{cases}$	$\begin{cases} -vān \\ -nār \end{cases}$	va	$\begin{cases} -vā \\ -vāne \end{cases}$	$\begin{cases} -ī \\ -īne \end{cases}$
Hindi	$-ta$	$\begin{cases} -ā \\ (-yā) \end{cases}$	$\begin{cases} vālā \\ hārā \end{cases}$		$\begin{cases} -nā \\ -ne \end{cases}$	$\begin{cases} -o \\ -kar \\ -ke \\ -karke \\ -e \end{cases}$

CHAPTER ONE

VERBAL COMPOSITION IN MARĀTHĪ

1. $\sqrt{as-}$, to be (vide $\sqrt{āh}$ and \sqrt{ho}).
 - (a) (i) Continuatives and Intensive Continuatives :
**ēālat asto*, he is walking, he usually walks, he is in the habit of walking.
ēālat, present part. $< \sqrt{ēāl}$, to walk.
jātāsi or *jāt asasi*, you are going, Udha. 113.
jāt, present part. $< \sqrt{jā}$, to go.
bolatu asati (old form), they are speaking, they are in the habit of speaking.
(ii) Continuatives :
ēālūn asto, he keeps on walking. *ēālūn*, absolute $< \sqrt{ēāl}$.
nījūn asto, he keeps on sleeping.
paḍūn asto, he keeps on lying.
basūn asto, he keeps on sitting, he is unemployed.
lāgūn asto, he keeps on attached, he is closely engaged, he is in close intimacy with.
(iii) Desiderative :
**mī ēālālō* (or *lā*) *astō*, I would have walked. *ēālālō*, past participle $< \sqrt{ēāl}$.
(iv) Weak Desiderative :
**ēālṇār astō*, if I were to walk. *ēālṇār*, future part. $< \sqrt{ēāl}$.
(v) Compulsive (passive) :
ēālāvayācā asto, (the road) is to be walked. *ēālāvayācā* is the possessive of the participle in *-va* $< \sqrt{ēāl}$.
(b) (i) Desiderative Continuative :
ēālat astā, if he were walking.
(ii) Desiderative Continuative :
ēālūn astā, if he were walking.
(iii) Weak Desiderative :
ēāllā astā, if he would have walked.
(iv) Weak Desiderative :
ēālṇār astā, if he were to walk.
(v) Compulsive :
ēālāvayācā astā, if he must walk.
(c) (i) Continuative or Desiderative :
**ēālat aslō* (*lā*), if I kept on walking, should be walking.
(ii) Continuative or Desiderative :
ēālūn aslō, if I kept on walking, if I should be walking.
(iii) Desiderative :
**ēāllō aslō*, had I walked.

- (iv) Weak Desiderative :
**cālṇar aslō*, if I should be about to walk.
- (v) Compulsive :
cālāvayācō aslō, if I will have to walk.
- (d) (i) Continuative Probabilitive :
**cālat asāvā*, he might be walking.
- (ii) Continuative Probabilitive :
cālūn asāvā, he might be walking.
- (iii) Completive Probabilitive :
**cāllā asāvā*, he might have walked.
- (iv) Desiderative Probabilitive :
**cālṇār asāvā*, he would walk or he would be about to walk.
- (v) Compulsive Probabilitive :
cālāvayācā asāvā, he must have to walk or he must have been about to walk.
- (e) (i) Intensive Continuatives :
cālat ase, he used to walk.
to nācatuse (Jñā. 10.173), he used to dance.
- (ii) Intensive Continuative :
cālūn ase, he used to walk.
- (iii) Continuative (Past) :
cāllā ase, he had been walking.
- (iv) Continuative (future) or Desiderative :
cālṇār ase, he will have been walking or he would have been walking.
- (v) Compulsive (passive) :
cālāvayācā ase, the road must be walked.
- (f) (i) Continuative (present) :
cālat as ('aso'), keep on walking.
- (ii) Continuative (present) :
cālūn as, keep on walking.
- (iii) Continuative (past) :
cāllā (lō) as ('asū'), kept on walking.
- (iv) Continuative (future) :
cālṇār as, you will keep on walking.
- (v) Compulsive Continuative :
cālāvayācā as, you will have to keep on walking.
- (g) (i) Continuative and Probabilitive :
**cālat asen* ('asel'), I shall be walking or I may be walking.
- (ii) Continuative and Probabilitive :
cālūn asen, I shall (or may) be walking.
- (iii) Completive and Probabilitive :
**cāllō (lā) asen*, I shall (or might) have walked.

- (iv) Desiderative Probabilitive :
**cālñār asen*, I shall be about to walk.
- (v) Compulsive Probabilitive :
cālāvayācā asen, I may (or shall) have to walk.
- (h) Desubstantives :
garāj-, to want.
javaḷ-, to have, possess.

*All forms marked with an asterisk have been quoted by Jules BLOCH in his *L'Indo-Aryen*.

Although we have avoided giving the whole paradigm of \sqrt{as} , still the select forms given above indicate how rich and varied is verbal composition in Marāṭhī. Every form is a juxtaposition or better a juxtaposed compound of $\sqrt{cāl}$ and *as*. The function of \sqrt{as} is that of a tense-auxiliary and in that capacity it combines with almost every root. Semantically, however, these peculiar turns of expression convey, in general, the notion of continuous state both temporal and modal and in particular, over and above these continuatives, give probabilitives, compulsives and desideratives.

2. $\sqrt{āṇ-}$, to bring.

(a) Progressives :

āvḷit-, to go on fastening progressively; to fasten nearly completely. < $\sqrt{āvaḷ}$, to fasten.

bādhīt-, to go on binding progressively; to almost bind up.
 < $\sqrt{bādh}$, to bind.

samṇvīt-, to almost finish up; to go on finishing progressively.

This auxiliary when composed assumes the force of adverbs—'nearly and almost'. We cannot call these compounds completives as the action is not yet complete.

(b) Syntactive :

oḍhūn-, to draw one's self up haughtily or in high self-estimation; to draw or hold back hesitatingly; to pretend, pose. < $\sqrt{oḍh}$, to draw, hold back.

(c) Desubstantive :

āhārāt-, to bring under one's control.

3. $\sqrt{āvaḍ-}$, to like (very common in old poetry).

Desideratives :

(i) *karū āvaḍe*, likes to do.

(ii) In spoken and written Marāṭhī of today :

karaṇē, karṇyās, karā(va)yās, karā(va)yālā-, to like to do.

giḷṇē or *giḷāylā-*, to like to devour. < *giḷ*, to swallow, devour.

jāṇē or *jāylā-*, to like to go.

bolṇē.....bolāylā-, to like to speak.

basṇē.....basāylā-, to like to sit.

rāhāṇē.....rāhāylā-, to like to stay.

lihīṇē-vācṇē.....lihāy-vācāylā, to like to write and read.

4. √āh-, to be, exist. (vide √as, √ho).

(a) Simple Continuatives (occurring in old M. poetry) :

karitu āhāsi, karitāhāsi, karitos, 'you are doing', *karitu(t)*, present part. < √kar, to do.

cintitu āhāsi, 'you are thinking' < √cint, to think.

parisat(a) āhāsi, 'you are hearing', < √paris, to hear.

(b) (i) Continuatives :

bolatāhe, he goes on talking.

vācītāhe or *vācito(te) āhe*, he (she) keeps on reading.

vācṇār āhe, he will read or he will be reading.

(ii) Completive or Simple Continuative :

vācīlē āhe, he has read.

(c) Compulsives :

karnē-, ought to do, to do as one's duty.

jānē-, ought to go; to be required to go.

denē-, ought to give; to be required to give.

(d) Desideratives :

yāvayācē-, to intend to come.

śikāvayācē-, to intend to learn.

(e) Continuatives :

karūn-, to keep on doing.

dharūn-, to continue holding.

bālḡūn-, to go on saving, save.

lāḡūn-, to be attached to somebody; to keep on touching; to be in illicit connection with.

śikūn-, to go on learning, learn.

sam'jūn-, to be knowing; to know thoroughly beforehand.

(f) Desubstantives :

aṅga-, to have some hand in, play some part, involve.

čālū-, to be going, be in the process.

lāḡū-, to be attached to; owe.

čālū √āh like *čālū lāḡ* is originally a continuative, but is now generally looked upon as a Desubstantive.

(g) Formal Intensives :

naḡo-, not wanted, is not required.

nalage-, not wanted, is not required.

pāhije-, is wanted, is required.

havā(vi)-, is wanted, is required.

(h) A verb-phrase :

āhe āhe nāhī nāhī, 'to be of no use although there may be many things'.

5. √*icch-*, to wish.

Desideratives :

karũ-, to wish to do.*kheľũ-*, to wish to play.*čālũ-*, to wish to walk or continue.*ĵāũ-*, to wish to go.*ṭheũ-*, to wish to keep.*bolũ-*, to wish to speak.6. √*uṭh-*, to rise, stand.

(a) Inceptive, implying also the idea of suddenness :

bhāṇḍō uṭhī, suddenly began quarrelling. EK. 1121.2< √*bhāṇḍ*, to quarrel.

(b) Desideratives, conveying also the idea of suddenness :

khāylā-, to desire suddenly to devour (or to attack).*dharāylā-*, to desire suddenly to catch hold of.*mārāylā-*, to desire suddenly to strike.

(c) Continuatives :

(śeṇ) *khāũ-*, to go on doing something unbecoming.(bōb) *mārũ-*, to keep on shouting.

(d) Adverbative :

gājbaĵũ-, to wake up suddenly.

(e) Desubstantive :

khā-khā-, to frequently desire to eat (after illness).7. √*kar-*, to do.

(a) Desubstantives :

(i) *utpādan(a)-*, to produce, create. *utpādana*, a verbal noun
< *ut* √*pad* (causal).*gaman(a)-*, to go. *gamana*, a verbal noun < √*gam*, to go.*nirmāṇ(a)-*, to create, manufacture.*vivarāṇ(a)-*, to explain.*śravan(a)-*, to give a hearing, hear.*sampādan(a)-*, to earn, secure, procure.*snān(a)-*, to bathe. (The usage *mī snān(a) keľō* is noteworthy in this respect.)(ii) *upayog(a)-*, to use.*pravāś(a)-*, to travel.*prahār(a)-*, to strike.*prīti-*, to love.*bāḍ-*, to shut.*bhakti-*, to devote.*vinod(a)-*, to humour.*śiraśched(a)-*, to behead.*stuti-*, to praise.

- (iii) 'adjust-', to adjust.
 'explen-', to explain.
 'kaṭ-', to cut.
 'cīt-', to cheat.
 'dismiss-', to dismiss.
 'paniṣ-', to punish.
 'point aut-', to point out.
 ('vit-', to cut a joke or a wit).
 'suspend-', to suspend.
 'setal-', to settle.

These are clearly hybrid compounds in which the √kar serves as an auxiliary after the manner of periphrastic tenses in Sanskrit.

(b) Syntactic verb-phrases :

kelē na kelē sē-, to do a thing in a haphazard or in a half-hearted manner.

kelē, past tense, 3rd per. sing. of √kar, to do.

khāin khāin-, to be always greedy of food. *khāin*, future tense, 1st person sing. of √khā, to eat.

khāñ kha giñ-, to desire to punish or attack somebody in fury.

cāvñ kha giñ-, to fall upon somebody with bitter hatred; to desire to crush somebody.

paññ paññ-, to fall frequently.

paññ paññ sē-, to scare away.

marñ marñ-, to be weary of one's life.

saññ kha paññ-, to give nuisance in every way, scare away.

(c) Desubstantives :

(i) Frequentative in character :

ughad-miñ-, to open and shut (eyes) frequently.

ūñh-pañ-, to rise and run frequently.

ūñh-bas-, to honour, be hospitable (lit. to rise and sit).

upās-mār-, to let starve completely.

kāñdh-ghāl-, to push in and push out frequently.

dhar-pakad-, to catch and arrest suddenly.

ne-āñ-, to carry and bring; to traffic.

ye-jā or jā-ye-, to go and come back; to come and go frequently.

hāñ-mār-, to inflict corporal punishment, strike hard.

Here the first member is made of two imperative forms used as a compound verbal noun, after the manner of 'utpatanipatā' in Sanskrit.

(ii) Some of the following are comparable to *cvi*-compounds in Sanskrit :

khā-khā-, to be greedily hungry.

gacchanti-, to fly away, run away out of disrepute.

guṇ(a)-, to engage.

goḷā-, to collect.

ḥunā-, to destroy.

jhāḍ-, to make someone appear absurd.

tōḍ-, to call names, abuse.

nīṭ-, to mend.

(d) Adverbative :

puravūn puravūn-, to make to suffice.

8. ✓*kāḍh-*, to take out, off, forth, from etc.; to draw, pull.

(a) Completives :

khoḍūn-, to refute *in toto*.

ḥopūn-, to give a sound beating.

jhodūn-, to flog.

ṭhokūn-, to strike hard.

nīṭūn-, to wipe or rub out clean.

pusūn-, to wipe out clean.

baḍvūn-, *baḍavūn-*, to thrash, cane, give sound beating.

bharūn-, to make good, make up.

moḍūn-, to foil or nonplus in argument.

lihūn-, to complete writing or copying.

(b) Adverbatives :

ukrūn-, to pick up (a quarrel etc.); to dig out.

oḍhūn-, to turn out tactfully.

khaṇūn-, to extort (money) by measures of oppression, to extract, pump out.

ḥothālun-, to extract to the last drop, blackmail.

jhopūn-, to pass time by sleeping.

(c) Syntactives :

aṅga-, to withdraw one's self from some responsible task.

akṣat-, to carry a procession for invitation.

kharāḍapaṭṭī-, to scold.

candan-, to strike, harass, destroy.

9. ✓*ghāl-*, to pour, add, drop in, mix.

(a) Inceptive-Progressives :

karū or *karāylā-*, to set to do.

ghaḍū or *ghaḍāylā-*, to set to construct or manufacture.

ghaḍū, infinitive of ✓*ghaḍ*, to fashion etc.

ṭharū or *ṭharāylā-*, to be in the process of decision.

paḍhū or *paḍhāyās-*, to set to learn.

pikū or *pikāylā-*, to set or put on to ripen.

marū or *marāylā-*, to set or put on to die.

yeū-, to be in the process of coming; to be coming.

hoū-, to be in the process of becoming.

Although both ✓*āṇ* and ✓*ghāl* give progressives still there is this difference. The ✓*āṇ* suggests the last but one stage to completion, whereas the ✓*ghāl* indicates the first stage towards completion.

(b) Causatives :

jevũ or *jevāylā-*, to cause to dine. *jevũ*, inf. of ✓*jev*, to dine.

dhāũ-dhuũ-, to cause to bathe, wash.

(c) Progressives :

pikat-, to put on to ripen.

bhijāt-, to set to become wet.

vālat-, to set to become dry.

sukat-, to set to dry up.

(d) Intensive :

soḍũni-, (*ghālī*, Jñā. 18.124) to eliminate, purge out,
throw away, discard.

(e) Desubstantives and Syntactives :

aṅga-, to take part in.

ālā-, to put a check to.

oṭīt-, to hand over the charge of; to give in adoption.

ghatkā-, to be in the death-bed.

gāth-, to arrange a meeting; to make both ends meet.

ghaśāt-, to devour, swallow (another's property etc.).

ghānyāt-, to put to strenuous duties.

ghālā-, to surprise.

cāvũn-, to test very severely.

ṭopī-, to cheat, defraud.

tenḍ or *tōḍ-*, to poke one's nose in.

10. ✓*ghe-*, to take, receive, accept.

(a) Causatives and reflexive Causatives :

āvḍũn-, to make one's self like somebody.

karũn-, to cause to (study etc.); to exact (study etc.);
to take up; to finish.

toḍũn-, to cause to share, contract for.

tuḍvũn-, to be the subject of trampling. (lit. to cause to
be trampled).

nāgvũn-, to be the subject of plunder (to cause to be
plundered).

lāvũn-, to cause (some fault etc.) to apply to one's self,
to feel aggrieved for no fault of oneself.

śijvũn-, to cause to be cooked.

śivũn-, to cause to be stitched; to allow one's self to be
touched (by others).

sambhālũn-, to bear with, treat with allowance.
(lit. to cause to protect).

samētūn-, to cause to come to terms; to let come to terms.
hāsūn-, to be the subject of laughter or ridicule
 (to cause to be laughed at).

(b) Intensives and Completives :

(i) *karūn-*, to doff.

In the sentence '*mulācē lagna karūn ghetlē*' Mr. R. S. GODBOLE interpretes '*karūn ghetlē*' as 'got done'. According to him it is an acquisitive.

(ii) *khāūn-*, to eat voraciously or to eat early.

ghālūn-, to throw one's self down—as in a fit of passion.

ghāsūn-, to rub (the hands) as in the vexation of disappointed malice; to suffer injury, loss, etc.

cečūn-, to be pounded to pieces.

jhoḍūn-, to beat seriously, flog.

thevūn-, to be retained, be admitted, be appointed.

tuḍvūn-, to trample intensely.

toḍūn-, to divide into shares.

(*ḍokē*) *phoḍūn-*, to beat one's head out.

bolūn or *bol-bolūn-*, to bring abusive or angry words upon one's self.

mārūn-, to strike one's self; be the subject of ridicule or reproach.

(c) Adverbatives, emphasising the idea of comparison :

kasūn-, to test fully.

jhoḍūn-, to test by giving a sound beating.

tāvūn-sulākhūn-, to put to a serious test.

pāḍūn-, to beat down; to purchase for a lower price.

pārkhūn-, to examine closely.

pāhūn-, to call to account or to accept knowingly.

(d) Syntactives and Desubstantives :

anga-, to take part in; to add flesh to one's body.

aṅgāvar-, to shoulder the responsibility of; to suck;
to hold brief for.

āḍvē-, to raise doubts.

ījjat-, to make somebody look absurd, to deprive another
of his or her chastity or reputation.

oḍīt-, to adopt.

oḍhtā-, to corner, stretch or withdraw one's self from
something.

kāḍhtē-, to slink off (a fight or a quarrel).

gāṭh-, to meet.

tasdī-, to take pains.

11. √*čal-*, to move, go along.

Continuatives :—

- karīt-*, to keep on doing.
čālat-, to keep on walking or going.
det-, to keep on giving.
bolat-, to continue speaking.
raḍat-, to go on weeping.
vācīt-, to go on reading.
hasat-, to go on laughing.

It is a pattern.

12. √*čāl-*, to move, go, get on, walk, march.

(a) Progressive-Continuatives :

- karīt-*, to go on doing.
jamat-, to go on consolidating. *jamat*, present part.
 < √*jam*, to gather.
jāt-, to be going down.
jhurat-, to emaciate day by day.
phāṭat-, to go on tearing, tear.
phīrat-, to go on moving round and round.
phugat-, to go on enlarging.
vaṭhat-, to go on drying or dying.
vāḍhat-, to keep on growing or increasing.
vālat-, to keep on drying.
hot-, to keep on becoming or being.

(b) Adverbatives :

- čamkūn-*, to walk suspiciously or fearfully.
japūn-, to walk cautiously.
banūn ṭhanūn-, to strut in rich and gorgeous apparel.

13. √*cāh-*, to desire.

Desideratives :

- karū-*, to wish to do.
jāū-, to wish to go.
bolū-, to desire to speak.
śikū-, to desire to learn.

It is a pattern. The root is commonly employed on the borderlands where both Hindī and Marāṭhī are spoken. Possibly Marāṭhī might have borrowed it from Hindī as the—*c*—indicates.

14. √*čuk-*, to mistake, err, blunder.

Compleatives :

- karūn-*, to doff, finish doing.
kaḷūn-, to know fully.
khāūn-, to eat completely, finish eating.

bāndhūn-, to build completely, finish building.
bolūn-, to say completely, finish saying.
hoūn-, to have become, have happened.

It is a pattern.

15. ✓*jam-*, to collect, be able.

Abilitives :

karāyēcē or *karāylā-*, to be able to do.
pakḍāyēcē or *pakḍāylā-*, to be able to catch.
paḷāyēcē or *paḷāylā-*, to be able to run.
bolāyēcē or *bolāylā-*, to be able to speak.
hasāyēcē or *hasāylā-*, to be able to laugh.

It gives a pattern.

16. ✓*jā-*, to go.

(a) Completives and Intensives :

āṭūn-, to be dried up.
uṭhūn-, to run away; to go off without leave.
utrūn-, to have descended or crossed over, be overripe.
karūn-, to have done.
ghaḍūn-, to have happened.
ēālūn-, to fall upon, attack, march against.
ṭākūn-, to desert or abandon completely.
ṭharūn-, to have settled or decided.
ṭhasūn-, to be impressed.
tarūn-, to have crossed.
nighūn-, to have left or quit.
niṣṭūn or *niṣṭūn-*, to escape, slip away, spring aside.
phasūn-, to be cheated.
bighḍūn-, to have been spoilt or become dirty.
buḍūn-, to be completely sunken or absorbed.
bolūn-, to have spoken, escape one's tongue.
marūn-, to pass away, die.
miḷoni-, or *miḷūn-*, to be one with.
raṁgūn-, to be completely absorbed in, take pleasure in.
rāhūn-, to fail to do.
lāgūn-, to be closely engaged upon, to live with somebody leaving one's husband, to happen accidentally.
lājūni or *lājūn-*, to be completely ashamed.
vālūn-, to become emaciated.
vir(a)ghaḷūn-, to have melted.
saṁpūn-, to have finished.
soḍūn-, to have abandoned or deserted.
huraḷūn-, to rush with headlong eagerness.
hoūn-, 'to pass or go near; to pass by'; to have happened.

(b) Continuatives and Intensive Continuatives :

- ānit-*, to go on bringing; to bring often.
karat-, to go on doing; to do often, practise.
kujat-, to go on putrefying or becoming rotten.
ghet-, to persist in taking.
ĉarat-, to go on grazing or enjoying on another's earnings.
jāt-, to persist in visiting.
jhurat-, to go on emaciating.
det-, to persist in giving.
dharat-, to go on catching; to catch often.
dhāvat-, to go on running.
paḷat-, to go on running.
phasat-, to be continuously cheated.
phirat-, to go on moving.
bōblat-, to go on shouting.
yet-, to keep on coming.
lihit-, to go on writing, practise writing.
vājav(a/i)t-, to persist in complaining.

(c) Passives :

- kelā-*, to be done or performed.
pakaḍlā-, to be caught, arrested.
mārlā- to be beaten.
haslā-, to be laughed.

It is a regular pattern.

(d) Inceptives :

- bolō-*, to begin to speak (Jñā- 13.268).
vānū-, to begin to praise (Jñā- 16.232).

(e) Desideratives :

- ghālū-*, to desire to put in or to add.
gheū-, to desire to accept.
jānū-, to desire to know.
toḍū-, to desire to separate or to cut.
perū-, to desire to sow.

(f) Tentatives :

- (i) *jānū-*, to try to know.
pāhō(hū)-, to try to see or think.
pusō-, to try to ask.
māgō-, to try to demand.
lapō-, to try to hide.

- (ii) *dharāylā-*, to try to seize or catch.

(g) Purposive Adverbatives and Intensives :

- (i) *ghyāylā-*, to go to receive, receive (Khāndeshi).
dharāylā-, to go to seize or to catch.

- pahāylā-*, to go to see.
marāylā-, to go to die or to involve.
(ii) *dekhō-*, to see (lit. to go to see).
namū-, to go to bow or to salute; to bend.
pāvō-, to meet, reach (Jñā- 18.1424).
baralū-, to mistake, err, blunder.
vañcū-, to deceive, cheat, break word.
seū-, to go to meet, meet (Jñā- 18.1572).
(h) Juxtaposed Intensives :
āṇ-, to bring quickly.
kar-, to do quickly.
jev-, to dine quickly.
ṭhev-, to put quickly.
de-, to give quickly.
(i) Adverbatives :
(i) *uclūn-*, to go suddenly but purposefully.
(ii) *utū-*, to well up and flow away, to be at loss.
(j) Juxtaposed Intensive :
cāllē-, to go away, have gone.
This duplicate verb occurs more often in spoken Marāṭhī.
(k) Syntactives :
(i) *uḍat-*, to care twopence.
(ii) *anna-*, to feel hungry.
āḍvē-, to protest, oppose.

17. √*jāṇ-*, to know.

Abilitives :

- uga-v*, to be able to raise (crop etc.). < √*ugav*, to rise, sprout.
karū-, to be able to do (Jñā- 12.34).
khāū-, to be able to eat.
joḍū-, to be able to collect, connect or to annex.
jhelū-, to be able to catch.
dharū-, to be able to seize or to catch.
pačvū-, to be able to digest.
purvū-, to be able to fulfil.
pheḍū-, to be able to repay.
bharū-, to be able to suffer (pay off the fine etc.)
mānū-, to be able to know.
vāvarō-, to be able to deal (Jñā- 7.118).

Examples of this kind abound in older poetry. Even in such maxims as '*khāū jānē to pačvū jānē*' the same usage is felt. It is noteworthy that people have hitherto mistaken √*jāṇ* for √*jā*. So at least by looking at the list of examples given above we should recognise it as an independent auxiliary.

18. √jhaṭ-, to try.

Tentatives :

- karū* or *karāylā*-, to try to do.
 ('*tū deśakāraṇa karū jhaṭasīla kāya*' ?—Keśavasuta).
(lāvū) or *lāvāylā*-, to try to apply.
(śikū) or *śikāylā*-, to try to learn.

19. √tāk-, to throw, leave, abandon.

(a) Completives :

- karūn*-, to finish doing, doff.
khāūn-, to eat up.
ṭhokūn-, to strike out (a bargain).
toḍūn-, to cut off, state flatly, reply.
deūn-, to give unreservedly; to make over.
pāḍūn-, to throw down.
piūn-, to drink off.
pusūn-, to efface, obliterate, wipe. < √pus-, Cf. Sk.
proñchati, wipes.
phāḍūn-, to tear out.
moḍūn-, to break down; to confound, confuse. < √moḍ-,
 to break.
lihūn-, to write out.
vācūn-, to finish reading.

(b) Continuatives :

- (*mūl*) *raḍat*-, to let (a child) cry continuously.
vāḷat-, to spread (a thing) to dry up.
sukat-, to spread for drying up.

(c) Adverbatives :

- utrūn*-, to take off the leather from *tablā*; to throw bread
 etc. having waved round somebody for auspiciousness;
 to place on the ground from the bed.
(varūn) oḍhūn-, to give a smattering or superficial
 knowledge of.
oḍhūn-, to kick, turn out, expel.
ovāḷūn-, to throw bread etc. having waved round somebody
 to avert ill-omen or disease etc.
bhārūn-, to hypnotise, control through magic etc.

(d) Purposives :

- betāylā*-, to let to take measurements.
raṁgvāylā-, to let to dye.
śivāylā-, to let to sew.

(e) Syntactives :

- aṁga* or *aṅg*-, to give up courage, emaciate.
akṣat-, to give a stimulus; to promise an offering to god.

cimṭī-, to apply some trick; to hypnotise etc.
tōḍ-, to abuse, revile.

20. √*ṭhā* to stay, remain (often met with in old poetry).

(a) Simple Continuatives :

kondoni...ṭhelē-, remained pervaded or pervading.

givasūni ṭhāye, remains eclipsing; goes on enveloping or tormenting.

paḍoni ṭhelā, remained lying.

budoni ṭhelā, kept submerged.

(b) Negative or Prohibitive :

paḍoni ṭhātī (Jñā. 12.61), to come in the way, obstacle, stay.

21. √*ṭhāk-*, to stand still, stop.

(a) Abilitive :

vārṣ-, to be able to avert (Jñā. 18.1601).

(b) Prohibitives :

(i) *vāḷō-*, to stop sounding.

vāhō-, to stop flowing (Jñā. 18.1166).

(ii) *karāyācā-*, to stop doing.

jāyācā-, to desist from going.

hasāyācā-, to refrain from laughing.

22. √*ṭhev-*, to put, place, set, keep, lay.

(a) Completives with purpose :

karūn-, to have done, do completely.

ghālūn-, to have put in, pour in.

gheūn-, to have taken up, purchased; to take up.

jamvūn-, to have gathered or collected,

julvūn-, to have arranged.

deūn-, to have given.

bādhūn-, to have tied, packed.

rākhūn-, to have preserved or reserved.

racūn-, to have composed, constructed.

lapvūn-, to have concealed.

lihūn-, to have written.

vācūn-, to have read.

We might call these Purposive Completives. The action is completed with an indication to the future provision.

(b) Continuatives :

thopūn-, to stay, continue stopping, go on staying.

rokhūn-, to intern, keep on holding up.

(c) Continuatives :

orḍat-, to keep shouting or to let go shouting.

jalat-, to keep burning or to let go burning.

phirat-, to keep moving or to let go moving.

bhijāt-, to keep wet; to let go unfinished.

raḍat-, to let go crying.

laṃgḍat-, to let go limping.

lōbat-, to let go hanging.

śekat-, to let go heating; to keep unfinished.

saḍat-, to keep rotting; to let go rotting.

vāḷat-, to keep drying.

(d) Adverbatives :

(i) *čāvūn civūn-*, to save in a miserly manner.

vāḍhūn-, to be already served out (used of a pain, calamity or troubles).

(ii) Syntactives and Desubstantives :

āsan-, to build a house, establish, mount a horse.

gāṭh-, to supervise, watch.

ḍoḷā-, to keep an eye, watch.

viśvās(a)-, to trust, rely, confide.

23. √thak-, or √thak-bhāg-, to stop, exhaust, be fatigued, grow old.

(a) Negatives and Prohibitives :

karūn-, to stop doing after a series of efforts or having exhausted.

čālūn-, to stop walking (lit. to be exhausted through walking).

daḷūn-, to stop grinding (lit. to be exhausted through grinding).

paḷūn-, to stop running (lit. to be exhausted through running).

lihūn-, to stop writing (lit. to be exhausted after having written).

hīḍūn-, to stop wandering (lit. to be exhausted after wandering).

(b) Prohibitives :

(*citra*) *kāḍh(a) tātānā-*, to stop drawing a picture.

kheltānā-, to stop playing.

dhāvtānā-, to stop running.

śodhtānā-, to stop searching.

(c) Negative verb-phrases.

čāltā čāltā-, to have stopped walking.

yetā yetā-, to have stopped coming.

24. √thāb-, to stop, pause, to stand.

Negatives and Prohibitives indicating a dead stop of the action begun :

karāyācā-, to pause doing.

jāyācā-, to stop going.

mārāyācā-, to stop beating.

lihāyācā-, to stop writing.

vācāyācā-, to stop reading.

25. ✓*de-*, to give.

(a) Permissives :

- (i) *karũ-*, to allow to do.
- khãũ-*, to allow to eat.
- gheũ-*, to allow to accept.
- jãũ-*, to allow to go, let go.
- ṭãkũ-*, to allow to throw, let throw.
- deũ-*, to let give.
- nĩjũ-*, to let sleep.
- pãhũ-*, to let see.
- bolũ-*, to let speak, to allow to speak.
- marũ-*, to allow to die, to let die.
- yeũ-*, to allow to come, to let come.
- rãhũ-*, to let remain or stay.
- lihũ-*, to let write.
- ṣikũ-*, to let learn.
- hasũ-*, to let laugh.

- (ii) *karãvayã-*, to allow to do.
- khãvayã-*, to allow to eat.
- bolãvayã-*, to allow to speak.

- (iii) *uṭhũ-*, to let rise or stand up.
- karũ-*, to let do.
- jevũ-*, to let dine.
- dhuũ-*, to let wash.
- piũ-*, to let drink.
- basũ-*, to let sit.
- raḍũ-*, to let cry.

(b) Intensives or Completive Intensives :

- ṭãkũ-*, to throw away.
- deũ-*, to give away completely.
- phẽkũ-*, to disregard, throw away.
- lagãvũ-*, to thrash, slap, smack.
- loṭũ-*, to throw down.
- soḍũ-*, to give up.

(c) Adverbative :

- vikat-*, to sell.

(d) Adverbatives :

- khaṇũ-*, to give dug, dig.
- ṭãcũ-*, to give stitched.
- bãdhũ-*, to give tied, tie.
- lihũ-*, to give written or in writing; to write.

They express a doing for others, a doing and making over.

(e) Desubstantives and Syntactives :

- (i) *uḍlũ-*, to raise up.

- uḍvūn-*, to disregard, banish.
oḍhūn-, to be frowned.
kāḍhūn-, to dismiss, depose, throw or turn away.
ṭhokūn-, to risk or spread a rumour or a lie.
tāṇūn-, to stretch one's body, sleep fast.
toḍūn-, to let out on contract or farm.
daḍpūn-, to do or state anything boldly.
pāḍūn-, to beat down.
bōblūn-, to create confusion or destruction.
mokḷūn-, to suffer to cease, pass away.
sāmḡūn-, to state or tell frankly.

- (ii) *aṃga* or *aṃg-*, to help.
aṃḡāvar-, to attract; to grant personal loan.
akṣat-, to invite others for marriage-ceremony etc.
akṣatā-, to invite.
ājñā-, to bid farewell, give a discharge.
oṭīt-, to give in adoption.
ḍoḷā-, to watch or supervise.
ḍhāl-, to increase the lustre of, hesitate or try to evade.
tōḍ-, to face, give an open fight.
lakṣ(a) or *lakṣy(a)*, to attend, mind.

26. √dhañ-, to dare.

Adverbatives :

- karāylā-*, to dare to do.
mārāylā-, to dare to beat.
yāylā-, to dare to come.
lihāylā-, to dare to write.
vikāylā-, to dare to sell.
sāmḡāylā-, to dare to tell.

This is one of those auxiliaries which express passion.

27. √dhar-, to hold, grasp, grip, clutch.

(a) Continuatives :

- āvrūn-*, to hold back, control continuously.
jokhūn-, to weigh and balance continuously.
thopūn-, to stop continuously.
rokhūn-, to stay, control, stop; to continue stopping.

(b) Adverbatives :

- āvlūn-*, to hold doggedly, tight.
oḍhātā or *oḍhūn-*, to hold or hang back; to hold fast to one's original terms.
khamātūn-, to hold fast.
jhaḷambūn-, to hold fast.

ragdūn-, to hold fast.
rapātūn-, to hold fast.
samātūn-, to hold fast.

28. ✓*dhāv-*, to run.

Intensive Desideratives :

(i) In old Marāṭhī poetry :

karū-, to desire to do much (Cf. 'karū dhāve' Jñā. 16.22).
ghālū-, to desire to pour in.
dharū-, to desire to catch.
māgū-, to desire to demand.
śikū-, to desire to learn.

(ii) *karāylā-*, to desire to do.

ghālāylā-, to desire to pour.

dharāylā-, to desire to catch.

pāhāylā-, to desire to see.

bolāylā-, to desire to speak.

bhājāylā-, to desire to worship.

bheṭāylā-, to desire to embrace, meet.

māgāylā-, to desire to ask, demand.

śikāylā-, to desire to learn.

29. (a) *na*, a negative particle, no, not.

Negatives :

(i) In old Marāṭhī poetry :

nākaḷīje, is not being understood.

nākārṇē, to refuse through disapprobation; to disallow,
 decline, reject.

nāvare-, does not come under control.

neṭhavāvē (i.e. *na ṭhevāvē*), should not keep.

nūṭhī, does not get up.

nudaṭīje, not to be risen.

neṭīje, not to have known.

noḷakhe, does not know.

nolāṇḍāvē, should not cross, crush or trample.

(ii) ✓*naghe*; ✓*nade*; ✓*naye*; ✓*nalāg*; ✓*naho*; ✓*nas*; ✓*nāh*; ✓*neṭ*.

Almost every one of these serves as a negative auxiliary and therefore is treated separately.

(b) *-nā*, a negative particle.

(i) When affixed, Intensive Negatives :

kari-nā, does not do.

ṭhevi-nā, does not place or put.

nighe-nā, does not go or vacate.

phite-nā, does not return, make up.

mare-nā, does not die.

yei-nā, does not come.

(ii) Negative Desiderative :

detos nā, you are giving, are you not?

yetos nā, you are coming, are you not?

(iii) Negative Permissive :

karinā, let him do, why not?

In iii and iv -*nā* adds emphasis to the interrogation. It not only does convey a negative sense but also expresses the desire of the doer.

30. *nako* or *nako* √*as*, not to require.

(a) Negatives expressing dislike :

karnē-, or *karāylā-*, does not want to do.

jānē-, or *jāylā-*, does not want or like to go.

yeñē-, or *yāylā-*, does not want or like to come.

(b) Intensive Negatives :

karū-, do not do.

gūtū-, do not involve.

jāū-, do not go.

deū-, do not give.

yeū-, do not come.

visarō-, do not forget.

31. √*naghe-*, not to accept or receive :

It generally occurs in the *abhangas* of Tukārām and others in the form *neghe*. For example, 'Tukā mhañe madhī koṭhē neghe visāvā.

32. √*nade-*, not to give.

It is met with in old Marāṭhī poetry normally in the form '*nedī*'.

(a) Non-Permissives :

āṭhavō-, not to let remember. < √*āṭhav-*, to remember.

urō-, not to let remain (as residue).

ullamghō-, not to let cross or violate.

ēalō-, not to let move.

jāvō nade or *-nedī*, does not allow to go.

ṭekō-, not to let rest.

disō-, not to let see.

dharō-, not to let seize or catch.

paḍō-, not to let fall.

bolō-, not to let speak.

bhangō-, not to let break, destroy, crack.

mhañō-, not to let say.

yeṇō-, not to let come.

vasō-, not to let reside.

siṇ-, not to let touch.

hoū-, not to let happen.

(b) Negatives :

paḍō- (Jñā. 13.1141), not to fall.*bhaṅgō-* (Jñā. 14.26), not to break or crack.*mhaṇō-* (Jñā. 10.193), not to say.*vasō-* (Jñā. 13.525), not to say.*vāḍhō-* (Jñā. 13.649), not to increase or grow.

Here there is a marked tendency to express mere negative without any reference to permission.

33. *√naye-*, not to come.

In old Marāṭhī poetry we come across inflected forms of this compound root such as *nayesi* (Jñā. 11.323) and *nayel* (Jñā. 18.1290).

(a) Prohibitives :

asō-, should not remain.*upamū-*, should not give a simile or be made to resemble.*karū-*, should not do.*ghevō-*, should not accept.*čakō-*, should not be cheated.*jāṇō-*, should not know.*thumkū-*, should not spit.*nindū-*, should not censure.*nivaḍū-*, should not select.*basū-*, should not sit.*bolō-*, should not speak.*bolū čālū-*, should not deal with (speak, walk etc.).*mārū-*, should not strike.*mhaṇō-*, should not say.*raḍū-*, should not cry.*lapvū-*, should not hide.*lāgō-*, should not touch, require.*hasū-*, should not laugh.

(b) Non-Compulsives or Compulsive Prohibitives :

kartā (with or without '*kāṁā*')-, should or must not do.*jātā-*, should or must not go.*bolṭā-*, should or must not speak.*hasṭā-*, should or must not laugh.

√naye has lost its original sense and is now reduced more or less to the position of a negating particle.

34. *√nalāg-*, not to require, is not necessary.*

It usually occurs in Marāṭhī prose and poetry, old and new, in the form *nalage* < *nalāge*.

Compulsive Negatives :

(i) *karṇē-*, need not do, not to be required to do.*bolṇē-*, need not speak, not to be required to speak.

lihiñē-, need not write, not to be required to write.
sām̐gñē-, need not tell, not required to be told.

- (ii) *karāvā-*, not required to do.
ñācāvē-, not required to examine or test.
ñāvē-, not required to go.
yāvā-, not required to come.
- (iii) *karāvayās* or *°lā-*, not required to do.
ñāvayās or *°lā-*, not required to go.

35. $\sqrt{\text{navh-}}$ or $\sqrt{\text{naho-}}$, not to be or become.

In old Marāṭhī it occurs in inflected forms such as, *nohavē*, *hohije*, *nove* or *novhe*, *nohatī*, *nohel* or *navhel*. Of course, in the present tense it is used as a regular auxiliary even in modern Marāṭhī.

(a) Prohibitives :

karū-, should not do.
khāū-, should not eat.
bolū-, should not speak.
bhāñḍū or *bhāḍū-*, should not quarrel.
rāhū-, should not stay, reside.
hasū-, should not laugh.

(b) Prohibitive :

ñāuvē-navhē (Jñā. 18.323), should not remember.

36. $\sqrt{\text{nas-}}$, not to exist, be non-existent. (in poetry; \angle *na* $\sqrt{\text{as}}$).

Negatives :

- (i) *khāt-*, not used to eat.
pit-, not used to drink.
hasat-, not used to laugh.
- (ii) *khāllā-*, was not eaten, was not used to eat.
- (iii) *khāñār-*, will not usually eat.

It functions in the same way as does the aux. $\sqrt{\text{as}}$. Only it has a negative sense.

37. $\sqrt{\text{nāh-}}$, to 'not exist'.

Prohibitives :

karū-, should not or must not do.
khāū-, should not or must not eat.
bolū-, should not or must not speak.
bhiū-, should not or must not fear.
hasū-, should not or must not laugh.

This is the negative form of $\sqrt{\text{āh}}$, to be. In addition to all types given by $\sqrt{\text{āh}}$, we have to note the prohibitives mentioned above. For $\sqrt{\text{āh}}$, when positive, does not enter into composition with a verbal derivative in *ū*. Secondly, it may be observed *en passant* that *nāhī* is not exactly the opposite of *āhe*. *nāhī* denotes emphatic denial while *āhe* denotes mere existence.

38. $\sqrt{nigh-}$, to get or go out.

(a) Inceptives and Desideratives :

(i) $jāũ$, to begin or to desire to go. < $\sqrt{jā}$, to go.

$deũ-$, to begin or to desire to give.

$niṣṭũ-$, to begin (to try) or to desire to escape.

$mārũ-$, to begin or to desire to beat.

(ii) $karāylā-$, to begin to do or desire to do.

$ghyāylā-$, to begin to receive or desire to receive.

$jāylā-$, to begin to go or desire to go.

$nācāylā-$, to begin or desire to dance.

$vikāylā-$, to begin or desire to sell.

$śikāylā-$, to begin or desire to learn.

(b) Completives :

$nithalũ-$, to be completely wet.

$nhāũ-$, (as if) to have bathed.

$phuṭũ-$, to have to suffer the evil effect ; to separate.

$bharũ-$, to be made good (the loss etc.).

39. $\sqrt{ne-}$, to carry.

Adverbatives :

(i) $kāḍũ-$, to carry having husked.

$kāpũ-$, to carry away having cut.

$khaṇũ-$, to carry having dug.

$khāḍũ-$, to carry having cut.

$cāṭũ-$, to carry bag and baggage (to carry having licked).

$cāṭũ-pusũ-$, to carry everything, having licked and washed.

$chāṭũ-$, to carry having cut.

$dābũ-$, to carry having pressed.

$dharũ-$, to carry having caught or arrested.

$paḍũ-$, to carry having caught or arrested.

$paḷvũ-$, to carry having stolen or made to run.

$bharũ-$, to carry having filled.

$mārũ-$, to carry having beaten.

$luṭũ-$, to carry having looted.

$vāhũ-$, to carry away personally.

$veḍhoni-$, to carry away having surrounded or sieged.

$śodhoni-$, to carry away having searched.

$harvũ-$, to carry away having stolen.

$hākũ-$, to carry away driven.

$hāṇũ-$ to carry away having struck.

(ii) $oḍhīt-$, to drag. (lit. to carry pulling).

40. $\sqrt{neṇ-}$, to 'not know'. (very common in old Marāṭhī poetry).

(a) Adverbative Negative :

$bhogō-$, to know not how to enjoy (Jñā. 18.1478).

$māgũ-$, to know not how to demand (Ek. G. 1178.3).

(b) Inabilitive :

ĉākhō-, to be incapable of appreciating (Jñā. 16.244).

< √*ĉākh*, to test, relish, appreciate.

bheṭaũ-, to be unable to unite (Ēk, G, 1105-1).

(c) Negatives :

jaḷō-, to burn not.

ḍhaḷō-, not to deviate.

dharũ-, not to catch.

phiṭō-, not to wash out, not to disappear or clear.

bāndhō-, not to bind.

mānũ-, not to know. < √*mān*, to regard, respect, welcome (Jñā. 17.347).

miravũ-, not to parade.

sarō-, not to finish.

sāṇḍũ-, not to leave or abandon.

This root is a typical example of how an independent verb is reduced to the position of an auxiliary in course of time. A form like *neniṣe* shows that it was used in its original sense. But, later on, when it came to be juxtaposed continually with another verb, although it retained its sense for a while as in (a), ultimately it was reduced to a nonentity expressing a mere negative as in (c). *mānũ neniṣe* is a convincing example in this respect. Whereas, examples like *ĉākhō-*, in (b) indicate a new sense-development in line with √*jān*, to know.

41. √*nosad-*, or √*nasod-*, not to give up. < *na* and *soḍ*, to give up.
See √*soḍ*.

42. √*nosād-*, or *nasād-*, not to give up.

43. √*paḍ-*, to fall.

(a) Compulsives :

(i) *karaṇē* or *karanyās-*, to be obliged to do.

jānē or *jānyās-*, to be obliged to go.

(ii) *uṭhāvayās (-lā, cē)-*, to be obliged to get up.

karāvayās „ „ -, to be required to do.

ĉālāyās „ „ -, to be required to walk.

jāvayās „ „ -, to be obliged to go.

dyāvayās „ „ -, to be required to give.

bhogāvayās „ „ -, to be obliged to enjoy or suffer.

It is a regular pattern.

(b) Simple Continuatives :

(i) *aḍũ-*, to be stopped, remain a thing unfinished for want of somebody.

(ii) *kuḷat-*, to be rotting.

khitpat-, to keep on suffering.

piḥat-, to be rotting.

bomblat or *bōblat-*, to be crying in vain.

bhijet-, to be in water i.e. to remain undecided.

marat-, to be dying, be disregarded.

loḷat-, to be rolling.

(c) Intensives :

aḍkūn-, to get involved.

uḷṭūn-, to become suddenly oppressed.

tuṭūn-, to break out upon with abuse or vehemence.

phirūn-, to have become opposed.

badlūn-, to have become changed.

yeūni-, to have come already (a Completive Intensive).

(d) Adverbatives :

kolmaḍūn-, *moḍūn-*, *holgaḍūn-*, to tumble or fall bodily and forcibly like a hurled bat or stick.

(e) Syntactives :

akṣat-, to become married.

aṃgāvar-, to fall to one's lot the share of responsibility.

gaḷā- (-ḷi)-, to embrace, to press, to attack.

gāṭh-, to meet.

tōḍ-, to begin, commence (something).

44. √*pāv-*, to reach, find occasion or room, find liberty or scope for.

(a) Abilitives :

khāū-, to be able to eat.

dharū-, to be able to catch.

marū-, to be able to die.

suṭū-, to be able to escape.

hasū-, to be able to laugh.

It is a pattern. In this sense this auxiliary is more idiomatic than √*śak*, apart from the fact that it is very sparingly used in modern Marāṭhī literature.

(b) Acquisitive :

bharūn-, to receive full payment.

(c) Completives :

manthoni-, to have churned out, have been destroyed.

nirasūni-, to have been driven away, refuted or turned out.

45. √*pāh-*, √*pahā-* or √*pāhā-*, to look, see.

(a) Desideratives :

karū-, to desire to do.

khāū-, to desire to eat.

jāū-, to desire to go.

jevū-, to desire to eat.

jhūjū-, to desire to fight.

dharū-, to desire to catch.

- paḷū*-, to desire to run.
- baṣū*-, to desire to sit.
- bolū*-, to desire to speak.
- bheṭū*-, to desire to meet.
- marū*-, to desire to die.
- yeū*-, to desire to come.
- laḍhū*-, to desire to fight.
- śivū*-, to desire to touch.

(b) Desideratives and Tentatives :

- karāylā*-, to desire or to try to do.
- khāvayās*-, to desire or to try to eat.
- nistāvayās*-, to desire or to try to escape.
- paḷāylā*-, to desire or to try to run.
- yāylā*-, to desire or to try to come.

Here it may be noted that a synonym like \sqrt{bagh} is at times allowed to act as a substitute for $\sqrt{pāh}$.

(c) Intensives :

- āj(a)māvūn*-, to weigh and compare.
- karūn*-, to experiment.
- kasūn*-, to test.
- cākhūn*-, to taste.
- jokhūn*-, to weigh.
- tolūn*-, to weigh and compare.
- paḍtālūn*-, to experience and judge.
- miḷvūn*-, to compare together.
- laḍhvūn*-, to compare together.
- lāvūn*-, to compare side by side.
- sodhūn*-, to search and experiment.
- hālvūn*-, to experiment and move, to shake and judge.

MOLESWORTH observes: 'It ($\sqrt{pāh}$) is much used with verbs of trying or experimenting, examining or inspecting, investigating or enquiring, testing, weighing, comparing etc. as subsidiary or supplementary to the sense'.

(d) Adverbatives :

- ḍokāvūn*-, to peep.
- ḍhumkūn*-, to care to see, to regard.
- nirkhūn*-, to spy, observe.
- nyāhālūn*-, to see minutely.
- vaḷkhūn*-, to see minutely or knowingly.

(e) Syntactives :

- oḍhūn*-, to stickle or to haggle, higggle-haggle, to make others accept one's terms as far as possible.
- ḍolā*-, to stare.
- tōd*-, to infer one's power, to see the face of the new-born.

46. *pāhije*, must, ought, to be required.

(a) Compulsives, in the impersonal construction :

kelē-, must do.

khāllē-, must eat.

gelē-, must go.

japlē-, must take care.

melē-, ought to die, ought to put in maximum effort.

rāhilē-, ought to reside, stay.

lihilē-, ought to write.

Particles like *na*, *ca*, etc. may be inserted between the components.

(b) Compulsives with a dative infinitive :

karāvayās, *karāyās*, *karāylā-*, must do.

(Ex. '*tulā hē kām karāvayās pāhije*', you must do this work).

khāvayās, *khāyās*, *khāylā-*, must eat.

It is a pattern.

(c) Probabilitives :

(i) *jāt aslā-*, may be going.

khāt aslā-, may be eating.

japat aslā-, may be taking care (of one's health etc.).

(ii) *gelā aslā-*, might have gone.

(iii) *jāṇār aslā-*, might be going, would be going, will be probably going.

47. *√pur-*, to fill, bury, be enough.

(a) Sufficive Abilitives :

(i) In old Marāṭhī poetry :

karū na pure, is not sufficient or able enough to do
(Jñā. 6.109).

vedhū na pure, is not sufficient or able enough to surround
(Jñā. 16.254).

(ii) *jevāylā-*, to be sufficient or competent enough in dining.

pāḍāylā-, to be sufficient or powerful enough in falling.

bāndhāylā-, to be sufficient or capable enough in binding.

laḍhāylā-, to be sufficient or competent enough in fighting.

vāḍhāylā-, to be sufficient or enough in serving.

(b) Syntactive :

pāsangālā na-, to be incomparably inferior to, to be inadequate even to effect the equilibrium of:

In connection with (a, ii) we may recall another root viz. *√ātap*, to finish, which is generally placed with the dative of *-vē* derivative or with a verbal noun in the locative in order to express ability. For example,
khelāylā-, *khelṇyāt-*, *khelāt-*, to be able or possible to compete in play.

48. $\sqrt{\text{pohot-}}$, to reach.

Intensives :

jāun-, to go or reach in time.*yeun-*, to arrive at the proper time, reach in time.49. $\sqrt{\text{phāv-}}$, to be at leisure, have time or opportunity.

Acquisitive Abilitives :

(i) In old Marāṭhī poetry.

sāṁgāvē phāvē, gets (an opportunity) to tell.(ii) *karāylā-*, to get (an opportunity) to do.*khājvāylā-*, to get (an opportunity) to scratch or itch.*khāylā-pyāylā-*, to get (an opportunity) to eat and drink.*jāylā-*, to get (an opportunity) to go.*basāylā-*, to get (an opportunity) to sit.*bolāylā-*, to get (an opportunity) to speak.*yāylā-*, to get (time) to come.

Evidently in all these examples the element of time is more emphasised.

50. $\sqrt{\text{bagh-}}$, to see, look, behold. (vide $\sqrt{\text{pāh}}$).51. $\sqrt{\text{ban-}}$, to be made or done, become.

Abilitives or Acquisitives :

karāylā-, to be able or to get (an opportunity) to do.*khāylā-pyāylā-*, to be able or to get (an opportunity) to eat and drink.*jāylā-yāylā-*, to get (an opportunity) to go and come.*basāy-bolāylā-*, to get (an opportunity) to sit and speak.*bheṭāylā-*, to be able to meet or to get (an opportunity) to meet.

This auxiliary conveys the notion of possibility or ability.

52. $\sqrt{\text{bas-}}$, to sit.

(a) Continuatives :

aikat-, to go on hearing.*karat-* or *karīt-*, to keep on doing.*jevat-*, to remain eating or dining.*bolat-*, to go on speaking.*lihīt-vācīt-*, to keep on writing and reading.*vācīt-*, to be reading.*vikīt-*, to be selling.*śikat-*, to go on learning.*hasat-*, to go on laughing.

(b) Continuatives :

khūtūn-, to hold on doggedly. < $\sqrt{\text{khūt}}$, to stop.*dharūn-*, to hold pertinaciously.

(c) Completives :

- oḷkkhūn-*, to understand the worth thoroughly.
khāūn-, to eat away.
gamāūn-, to lose away.
ghālūn-, to lose, have lost.
ṭālūn-, to have lost.
nōndvūn-, to have enlisted.
paivūn-, to have digested or known ins and outs of.
(pāñī) piūn-, to understand the worth thoroughly.
murūn-, to settle down firmly, to sit compressedly and closely.
yeūn-, to have reached or come.
lihūn-, to have already written.
hārvūn-, to have lost.

(d) Adverbative :

- lubkūn-*, to be intent upon, lie in wait.

(e) Inceptives or Inceptive Continuatives :

- jevāylā-*, to begin and continue to dine.
pyāylā-, to begin and continue to drink.
mutāylā-, to begin and continue to make water.

(f) Syntactic and Desubstantive :

- āḡdā-*, to be about to deliver, to withdraw one's limbs due to hunger or fear, to shrink due to hunger or fear.
mār-, to be beaten, receive beating.

53. √*bhi-*, to fear, dread.

Adverbatives :

(i) In old poetry,

- karū-*, to be afraid to do.
deū-, to be afraid to give.
vinavū-, to be afraid to request. cf. Jñā. 10.182 *vinavū bihō*, should we fear to request.

(ii) In current speech,

- ghyāylā-*, to be afraid to receive.
dākhvāylā-, to fear to show.
dyāylā-, to fear to give.
bolāylā-, to fear to speak.
marāylā-, to fear to die.

We may note in passing that synonyms of √*bhi* viz. √*daṭak*, √*ghābar*, etc. do play a similar roll.

54. √*māṇd-* or *mād-*, to set, place, dispose, arrange.

(a) Intensive Continuatives, Syntactic in character :

- paḷū paḷū-*, to set to run often.
raḍū raḍū-, to set to cry and whine,

(b) Desubstantives :

āsan-, to establish.*uṭh paḷ-*, to rise and run, terrorise some one.*uṭh bas-*, to be very hospitable, to honour.*ṭhāṇ-*, to be established.

Similar to √*māṇḍ* (and √*lāv*) there is one more root viz. √*čālav*, to carry on. For example,

ṭātō ṭātō-, to repeat 'I go, I go'.*raḍṭṭ raḍṭṭ-*, to cry and whine.

55. √*miḷ-*, to mix, mingle with or amongst, get (to get an opportunity when in compound).

(a) Acquisitives :

karāylā-, to get to do.*khāylā-*, to get to eat.*dharāylā-*, to get to catch.

It is a pattern.

(b) Ability in the Negative :

yāylā na-, not to be able to come.

Clearly this root expresses in addition the motion of ability especially in the negative.

56. √*mhaṇ-*, to say, speak, utter.

Usually occurs in old Marāṭhī poetry.

(a) Desideratives :

karṭṭ-, to wish to do.*pāhṭṭ-*, to wish to see.*bolṭṭ-*, to wish to speak.

(b) Inceptive :

(gītā) gāvō-, to begin to sing (Gita).

(c) Adverbative :

ṭhāsūn-, to state emphatically, lay stress, emphasise.

Moreover, √*mhaṇ* is an auxiliary of incomplete predication. For we come across examples like—

ṭātō-, to say 'I go, I go'.*mārīlō-*, to say 'I beat, I beat'.

57. √*ye-*, to come, come up, through or along.

(a) Continuatives :

karat-, to keep on doing, to have kept on doing.*čālat-*, to keep on going as a tradition.*pāhāt-*, to go on seeing, gaze on.*bolat-*, to continue speaking.*mārīt-*, to keep on beating.*rāhāt-*, to keep on residing or staying.*lihīt-*, to keep on writing or to have kept on writing.

sāṃgat-, to keep on telling, to have kept on telling.

hasat-, to go on laughing.

hot-jāt-, to go on happening.

(b) Progressives :

āṭpat or *āṭopat-*, to go on coming to an end.

bharat-, to go on rising to the full.

sampat-, to be going on to an end.

sarat-, to be going to finish.

sukat-, to be going to dry up.

(c) Adverbatives :

kheḷat-, to come playing.

ḍolat-, to come moving one's body especially the head.

pāhāt-, to come watching.

raḍat-, to come crying.

hasat-, to come laughing.

(d) Abilitives :

karatā (–*nā*)–, to be able to do.

kheḷtā „ to be able to play.

ghetā „ to be able to receive or take.

çāltā „ to be able to walk.

detā „ to be able to give.

boltā „ to be able to speak.

bhāṇḍtā „ to be able to quarrel.

rāṃgtā „ to be able to crawl or creep.

rustā „ to be able to frown.

laḍhtā „ to be able to fight.

lihitā „ to be able to write.

suttā „ to be able to escape.

(e) Abilitives :

āikū-, to be able to hear.

karū-, to be able to do (cf. Jñā. 18.223).

ghevō-, to be able to receive (cf. Jñā. 18.1236).

jevū- to be able to dine.

pāhō-, to be able to see (cf. Jñā. 16.204).

pusō-, to be able to ask (cf. Jñā. 18.223).

mānū-, to be able to know.

mhaṇō-, to be able to say.

voḍhavū-, to be able to take in (smell) (cf. Jñā. 18.1495).

(f) Inceptives :

(i) *raḍū-*, to begin to cry.

hasū-, to begin to laugh.

(ii) *raḍāylā-*, to begin to cry.

hasāylā-, to begin to laugh.

(g) Adverbatives showing purpose :

(i) *aikō-*, to come to hear (cf. Jñā. 16.460).*bas̃* or *baisō-*, to come to sit.*māgō-*, to come to request, ask, demand.*mārū-*, to come to kill (cf. Jñā. 11.100).*vasō-*, to come to reside.(ii) *utū-*, to overflow, appear swollen, be at loss, love in an extreme degree.

(i) Abilitives :

aikāvayās-, to be able to hear.*basāylā-*, to be able to sit.*raḍāylā-*, to be able to weep.*laḍhāylā-*, to be able to fight.

(j) Completives :

kaḷūn-, to have known already, to come to know.*ghaḍūn-*, to happen.*disūn-*, to come to light, to turn out, to prove to be.*moḍoni* or *moḍūn-*, to ache, fail as if broken or generally luxated.*samjūn-*, to come to light, to come to know.*sāmḡūn-*, to be proffered or proposed for marriage (a female).

(k) Adverbatives :

uēlūn-, to come for marriage from outside.*oḍhūn-*, to become stiff due to puss etc. as in a tumour, to befall a calamity all at once, to draw to a head.*gaḍgaḍūn-*, to be overcome by grief.*ṭākūn, tāklā-*, to visit very often, probably and regularly.*vāḍhūn-*, to fall upon one's self as a calamity, to be in store.

(l) Passives :

oḷakhnyāt-, to be known, come to be known.*karṇyāt-*, to be done or performed.*toḍnyāt-*, to be cut or plucked.*nivāḍnyāt-*, to be selected.*pāhānyāt-*, to be seen.*bolṇyāt-*, to be spoken, to occur in one's speech.*mhaṇnyāt-*, to obtain in one's statement or say, to be said.*lihinyāt-*, to be written, to occur in writing.*vāḍhnyāt-*, to be served.*sāmḡnyāt-*, to be communicated.

(m) Desideratives expressing collective will :

karū yā-, let us do (i.e. we all desire to do).*jāū yā-*, let us go.

basū yā-, let us sit.

bolū yā-, let us chat.

(n) Syntactives :

kāmālā-, to be useful.

galyāt-, to be put to loss.

ḍolā-, to be able to get an insight.

ḍolyāvar-, to be jealous of, to be puffed with the pride of wealth etc.

58. *√rāh-*, to remain.

(a) Continuatives :

karat-, to continue doing.

cālat-, to continue walking.

jevat-, to go on dining.

bolat-, to be speaking.

hasat-, to go on laughing.

(b) Simple continuative :

bas(a)lā-, to be sitting or seated.

(c) Continuatives :

karūn-, to be doing.

ghālūn-, to be pouring or wearing (a shirt etc.).

jevūn-, to be dining.

pohūn-, to be swimming.

bōblūn or *bolūn-*, to remain shouting.

yeūn-, to be coming.

This usage is very common in Khānadeśa, C. P. and Berar. Probably it is due to the influence of Hindī of which it is a regular feature. For instance, *ā rahā hai* in Hindī gives *yeūn rāhilā āhe* 'in Marāṭhī'.

(d) Simple continuatives or Intensives :

nījūn-, to keep on sleeping, to sleep too much.

paḍūn-, to keep on lying, to lie idle.

basūn-, to keep on sitting, to remain unemployed.

hiṇḍoni-, to keep on wandering, to wander constantly.

(e) Adverbatives :

japūn-, to remain cautious or on the look out.

phaṭkūn-, to remain separate. *√phaṭak*, to slip.

sambhālūn-, to remain protecting or protected.

hiṇḍūn-phirūn-, to remain wandering and moving.

(f) Negatives :

karāyēcē-, to refrain from doing, not to do.

jāyēcē-, to refrain from going, not to go.

jevāyēcē-, to refrain from dining, not to dine.

dyāyēcē-, to refrain from giving, not to give.

In this connection *√rāh* conveys the sense of omission or elimination of action.

59. √lāg-, to come in contact, be near or with, want, be injured.

(a) Inceptives :

utarũ-, (i) to begin to descend; < √*utar*, to descend, dismount. (ii) to help to doff the load.

karũ-, (i) to begin to do. (ii) to help to do.

ĉālũ-, to begin to walk, walk out.

jevũ-, to begin to eat.

nācũ-udũ-, to begin to skip and caper about.

nindũ-, to begin to reproach, revile.

nivḍũ-, to help to knead or select, to begin to knead or select.

nhāũ-, to begin to bathe.

phirũ-, to begin to move or wander.

bolũ-, to begin to speak.

bolũ-ĉālũ-, to begin to speak and walk.

mārũ-, to begin to beat.

rāhũ-, to begin to dwell, reside, stay.

rāṁgũ-, to begin to crawl or creep.

śikũ-, to begin to learn.

saṁjũ-, to begin to understand.

hoũ-, or *hō-*, to begin to happen (cf. Jñā. 17.65).

Compounds like *utarũ/√lāg* have developed a secondary sense, either intensive or causative. The compound *ho/√lāg* occurring in Jñā. reminds us of the similar form viz. *ho lagnā* in Hindi. In Marāṭhī there is no such verbal derivative as *ho*.

(b) Inceptives and Compulsives with a dative infinitive according to the context :

utrāvayās or *utrāylā-*, to begin to descend, to have to descend.

karāvayās or *karāylā-*, to begin to do, to have to do.

ĉālāvayās or *ĉālāylā-*, to begin to walk, to have to walk.

jevāvayās or *jevāylā-*, to begin to eat or dine, to have to eat or dine.

nācāvayās or *nācāylā-*, to begin to dance, to have to dance.

(c) Compulsives :

(i) *karṇē-*, to be required to do.

gheṇē-, to be required to receive (Ek. G. 2115.38).

(ii) *karāvē-*, to have to do, be compelled to do.

ĉālāvē-, to have to walk, must walk.

chaḷāvē-, to be obliged to torment.

jāvē-, to have to go.

jevāvē-, to be required to eat or dine.

ṭhevāvē-, to be obliged to put.

pūjāvē-, to have to worship.

mārāvē-, to have to strike.

yāvē-, to be obliged to come.

rahāvē-, to be obliged to reside.

śikāvē-, to be required to learn.

(iii) Syntactives :

gaḷā-, to come in a fix, be overcome by dangers.

tāśī-, to begin to grow (said of crop).

tel-, to become dear or costly, become unapproachable.

haḷad-, to become dear, been unapproachable.

60. *√lābh-*, to get.

It occurs in old Marāṭhī poetry.

(a) Abilitives :

karū na-, to be not able to do.

khāū-, to be able to eat.

cālō-, to be able to move or walk.

(b) Acquisitives (in current Marāṭhī) :

(*ghaṣāt*) *ghālāylā-*, to get to swallow (property etc.).

čorāylā-, to get to steal.

jēvāylā-, to get to eat.

jhopāylā-, to get to sleep.

dābāylā-, to get to appropriate.

laḍhāylā-, to get to fight.

61. *√lāv-*, to place in contact, connection or correspondence with to apply, put to, set, to sow, to do—as an auxiliary.

(a) Causatives :

karāylā-, to cause to do.

jāylā-, to cause to go.

dyāylā-, to cause to give.

paḷāylā-, to cause to run.

basāylā-, to cause to sit.

bolāylā-, to cause to speak.

śikāylā-, to cause to learn.

hasāylā-, to cause to laugh.

(b) Causatives and Completives :

udhaḷūn-, to cause to purge off.

paḷvūn-, to put to flight.

hākūn-, to cause to drive out.

(c) Intensive Continuatives, Syntactic in character.

(i) *paḷū paḷū-*, to run frequently.

raḍū raḍū-, to cry and whine.

(ii) *uḥ-paḷ-*, to be hospitable, rise and run.

uḥ-bas-, to be hospitable, honour.

(d) Syntactives :

annālā-, to employ.*ādvē-*, to come in the way, oppose.*cimṭi-*, to destroy.*jīw-*, to love, be affectionate.*doṣ(a)-*, to censure, blame.*bolṇē-*, to carry on negotiations, to negotiate.

62. √lāh or √lhā-, to get, accrue unto, to wish.

It occurs only in old Marāṭhī poetry.

(a) Desideratives :

asō-, to wish to be (Jñā. 18.1616).*jāṇō-*, to wish to know (Jñā. 9.380).*nighō-*, to wish to go out (Jñā. 13.1060).*pāvō-*, to wish to reach (Jñā. 18.1721).*pravartō-*, to wish to attain success (Jñā. 1.79); to wish to proceed, write.*mhaṇō-*, to wish to call oneself (a siddha) (Jñā. 13.1166).*vinavū-*, to wish to request (Jñā. 1.66).

(b) Abilitives :

ṭhākū-, to be able to attain, reach (Jñā. 18.899).*pohō na-*, cannot swim (Jñā. 18.1718).

(c) Acquisitives :

pivō na-, not to get to drink or relish (Jñā. 16.449).

(d) Inceptive :

(khanṭi) karū-, to begin to feel depressed (Jñā. 18.80).

63. √vāt-, to seem, appear, feel, desire.

Desideratives :

jāvē or *jāvē sē-*, to feel an impulse to go (cf. 'malā yethuni jāvē vātē').*nījāvē* or *nījāvē sē-*, to feel an impulse to sleep.*bolāvē* or *bolāvē sē-*, to feel an impulse to speak.*havē* or *havē-havēsē-*, to feel an impulse to have or to possess.*hasāvē* or *hasāvē sē-*, to feel an impulse to laugh.

64. √visar-, to forget.

(a) Adverbatives (in old Marāṭhī poetry) :

mhaṇō-, to forget to say (Ek. G. 2171-1).*sāmḡō-*, to forget to tell (Ek. G. 2645-13).

(b) Adverbatives (in current Marāṭhī) :

mhaṇāvayās or *mhaṇāvayācē-*, to forget to say.*sāmḡāvayās* or *sāmḡāvayācē-*, to forget to tell.

65. √*śak-*, to be able, can.

Abilitives :

- (i) *karũ-*, to be able to do.
khelũ-, to be able to play.
gheũ-, to be able to take, receive.
ēālũ-, to be able to walk, to assert.
ṭhokũ-, to be able to strike, beat.
toḍũ-, to be able to cut, sever.
deũ-, to be able to give.
bujhāvũ-, to be able to convince, console, satisfy.
bolũ-, to be able to speak.
laḍhũ-, to be able to fight.
śivũ-, to be able to touch.
- (ii) *kaḷũ-*, to be able to know.

This occurs always in impersonal construction as *malā kaḷũ śaktē*, but never as *mī kaḷũ śaktō*.

66. √*samp-*, to be exhausted, consumed, to finish.

(a) Completives :

- karũn-*, to finish doing.
- bolũn-*, to finish speaking.
- hasũn-*, to finish laughing.

It is a pattern.

(b) Completives :

- (i) *karāyčē-*, to have finished doing.
bolāyčē-, to have done speaking.
hasāyčē-, to have done laughing.
- (ii) *karṇē-*, to finish doing.
bolṇē-, to finish speaking.
hasṇē-, to finish laughing.

In this connection we may recall synonyms of √*samp* viz. √*āṭap* or *āṭop*, √*khunṭ*, √*urak* etc. which are put to similar use.

67. √*sar-*, to move on.

(a) Inceptives (in old Marāṭhī poetry).

- abhyāśũ-*, to begin to study or practise (Jñā. 6.191).
- ālīmḡũ-*, to begin or tend to embrace (Jñā. 6.119).
- nighō-*, to tend to go out (Jñā. 12.185).
- nevō-*, to begin to lead or carry (Jñā. 17.292).

(b) Completives :

- karũ-*, to have finished or done (Jñā. 15.588).
- jaḷō-*, to have finished burning (Jñā. 18.1211).

(c) Completives (in current Marāṭhī).

karūn-, to finish doing.*khāūn-*, to finish eating.*khelūn-*, to finish playing.*jevūn-*, to finish eating.

(d) Completives :

karāyčē-, to finish doing.*dyāčē-*, to have finished giving.*bolāyčē-*, to have finished laughing.*hasāyčē-*, to have finished laughing.

Compounds in (c) can be looked upon as Adverbatives also. After all it is a question of emphasis. If we emphasise the first member of the compound we have a Completive: if we emphasise the second member, the first being merely a modifying adverb, we have an Adverbative.

68. $\sqrt{\text{savar-}}$, 'to finish, bring under control' < Sk. *sam√hṛ*, to finish. (MOLESWORTH) to surround, encompass < Sk. *sam√vr*, to surround.

Juxtaposed Intensives :

 $\sqrt{\text{khā-}}$, to eat etc. $\sqrt{\text{khel-}}$, to play etc. $\sqrt{\text{ghāl-}}$, to pour etc. $\sqrt{\text{ghe-}}$, to receive etc. $\sqrt{\text{jev-}}$, to dine etc. $\sqrt{\text{de-}}$, to give etc. $\sqrt{\text{bas-}}$ to sit etc. $\sqrt{\text{bol-}}$, to speak etc.

This root when juxtaposed with others brings in its compass certain other allied activities in order to yield support to the principal activity.

69. $\sqrt{\text{sāpaḍ-}}$, to fall into difficulty or in the hands of a person, to find, get an opportunity.

Acquisitives :

karāylā-, to get (an opportunity) to do.*jāylā-*, to get to go.*nijāylā-*, to get to sleep.*bolāylā-*, to get to speak.

70. $\sqrt{\text{suṭ-}}$, to be released, free.

Continuatives and Intensive Continuatives :

orpīt-, to keep on gulping, devouring.*karat-*, to keep on doing.*khāt-*, to go on eating.*khelat-*, to go on playing.*ghābrat-*, to go on fearing.*het-*, to keep on receiving or accepting.

- tālat-*, to go on walking.
copīt-, to go on beating.
det-, to keep on giving.
paḷat-, to go on running incessantly.
baḍbaḍat-, to go on prattling or talking,
bhīt-, to go on fearing.
mārat-, to go on striking.
miḷvīt-, to go on earning.
hasat-, to go on laughing.
hāṇat-, to go on striking.
śikat-, to keep on learning.
śivat-, to go on touching.

It is a pattern. Used in the potential mood it conveys probability.

khāt suṭāvā-, he may be eating continuously.

hasat suṭāvā-, he may be laughing continuously.

71. ✓*soḍ-*, to loosen, set free, give up.

(a) Completives and intensives :

karūn-, to do completely and be free, to do and leave,
to carry to the extreme.

tapāsūn-, to examine completely and be free.

dākhvūn-, to show completely and be free.

deūn-, to give away.

bolūn-, to speak out, to speak completely and be free.

śikvūn-, to teach completely and be free.

sāṁgūn-, to tell completely and be free.

(b) Syntactives :

āsan-, to dismount, resign, retire.

tāl-, to cross limits.

tōḍ-, to abuse, revile etc.

72. ✓*ho-*, to be, become.

We have arranged the following compounds 'ākhyāta'-wise, since ✓*ho* is a tense-auxiliary.

(a) (i) Inceptives :

śiktā hoto-, (he) begins to learn.

hastā hoto-, (he) begins to laugh.

This usage is now almost obsolete.

(ii) Compulsive Desideratives :

(*tyālā*) *śikāvayās hotē*, (he) feels compelled to learn.

(*tyālā*) *hāsāvayās hotē*, (he) feels compelled to laugh.

They are in the impersonal construction.

- (b) (i) Continuatives (Past) :
śikat hotā, (he) was learning.
hasat hotā, (he) was laughing.
- (ii) Continuatives :
śikūn hotā, (he) was learning.
hasūn hotā, (he) was laughing.
- (i) (i) Completives (Past Perfect) :
śiklā hotā, (he) had learnt.
haslā hotā, (he) had laughed.
- (iv) Desideratives :
śikṇār hotā, (he) was to learn, (he) desired to learn.
hasṇār hotā, (he) was to laugh, (he) desired to laugh.
- (v) Purposives :
 (to Marāṭhī) *śikāvayācē hota*, (he) was to learn Marāṭhī.
 (tyālā Marāṭhī) *śikāvayācē hotē*, (he) he intended to learn Marāṭhī.
 (to) *hasāvayācā hota*, (he) was to laugh.
 (tyālā) *hasāvayācē hotē*, (he) wanted or intended to laugh.

These compounds obtain both in the active and the passive or impersonal constructions.

- (c) (i) Completives :
śiktā jhālā, he learnt away.
haslā jhālā, (he) laughed away.
- (ii) Completives :
 (*tyācā dhadā*) *śikūn jhālā* or (*tyācē*) *śikūn jhālē*, (he) finished learning (the lesson).
 (*tyācē*) *hasūn jhālē*, (he) laughed away, he finished laughing.

These occur in passive and impersonal constructions.

- (iii) Compulsive (in old Marāṭhī poetry) :
 (*śūnya*) *dāvāve jāhāle*, required to show (Jñā. 13.888).
- (d) (i) Desiderative expressing hope :
 (*tyācā dhadā*) *śikūn vḥāvā* or (*tyācē*) *śikūn vḥāvē*, he should have finished his learning (a lesson).
 (*tyācē*) *hasūn vḥāvē*, he should have finished laughing.

These obtain in passive and impersonal constructions.

- (e) (i) Intensive Completives :
śikūn hoī, (he) used to finish learning, (he) used to have learnt.
hasūn hoī, (he) used to finish laughing, (he) used to have laughed.
- (f) (i) Inceptives or Completives according to the context :
śiktā ho, begin to learn or learn away.
haslā ho, begin to laugh or laugh away.

Similarly,

ghetā ho, begin to take or take away.

ĉāltā ho, begin to walk or walk out.

detā ho, begin to give or give away.

yetā ho, begin to come or come out.

(ii) Desiderative (Optative) :

śikūu hovo, you may have finished learning.

hasūn hovo, you may have finished laughing.

They are not in the passive, so ✓*ho* is used only in the 3rd person.

(g) (i) *śiktā hoīl*, (he) will be learning.

hastā hoīl, (he) will be laughing.

(ii) Completives :

śikūn hoīl, he will have learnt.

hasūn hoīl, he will have laughed.

These occur both in passive and impersonal constructions.

(h) Abilitives :

basāylā ✓ho, to be able to sit (i.e. to get an opportunity to sit).

bolāylā-, to be able to speak.

yāylā-, to be able to come.

(i) Formal Intensives :

nako hotā, was not at all wanted.

nalage hotā, was not wanted.

pāhiḥe hotā, was really wanted.

havā hotā, was required.

(j) Desubstantives and Syntactives :

(i) *kṣubdha hoto*, (he) becomes agitated.

„ *jhālā*, (he) became agitated.

„ *hoīl*, (he) will become agitated.

mṛta hoto, (he) becomes dead.

„ *jhālā*, (he) became dead.

„ *hoīl*, (he) will become dead.

stabdha hoto, (he) becomes stiff, inactive.

„ *jhālā*, (he) became stiff, inactive.

„ *hoīl*, (he) will become stiff, inactive.

(ii) *lāgū-* or *lāgu-*, to be effective.

hasū- or *hasu-*, to be a butt of ridicule.

(iii) *āḍvê-*, to sleep.

gacchantī-, to die, finish.

candan-, to be destroyed.

ĉunā-, to be destroyed.

bhavati na bhavati-, to be discussed at great length.

sarō sarō sā-, to wish to be dispensed with.

CHAPTER TWO

VERBAL COMPOSITION IN GUJARĀTĪ

73. √āp-, to give, pay, bestow.

(a) Completives :

karī-, to doff for another < *karvũ*, to do.

disī-, to appear, turn up or out, come to light.

bharī-, to make good, indemnify < *bharvũ*, to fill.

bharāvī-, to insinuate, instigate, bias.

meļvī-, to acquire for another; to introduce.

lakḥī-, to write out for; to pass awriting.

vācī-, to read out for another.

Here the agent completes certain activity in the interest of others.

(b) Intensive :

khartũ-, to dismiss < *khavũ*, to fall off, down; to fade.

(c) Adverbative :

pāchũ-, to return, refund, (*pāchũ*, adv., again, once more).

74. √āv-, to come.

(a) Continuatives :

kartũ-, to go on doing < *karvũ*, to do.

cāltũ-, to go on walking < *cālvũ*, to walk.

thatũ-, to go on being or happening.

bagadtũ-, to continue to dance.

bastũ-, to be adapted into, fit, suit, answer, agree, tally.

maļtũ-, to be fitting, fit; to resemble, agree, consent.

lakḥtũ-, to keep on writing, be writing.

vāctũ-, to keep on reading, be reading.

(b) Abilitives :

kahevũ-, to be able to say < *kahevũ*, to tell,

caḍhvũ-, to be able to climb < *caḍhvũ*, to climb.

thavũ-, to be possible; to happen.

(c) Continuatives (Past) :

karyũ-, to have gone on doing.

doḍyũ-, to have been running.

(d) Intensives and Completives :

utrī-, to come down; to have descended < *utarvũ*, to descend.

karī- to doff; to have done.

caḍḥī-, to get up, flare up.

tari- to come up, flourish, prosper.

bharāī-, to be fatigued, be attacked by illness; to end.

maļī-, to happen to be got or obtained; to return after seeing or visiting (Adverbative).

lai-, to take away, bring, fetch.

lakhi-, to write out.

(e) Adverbative Intensive :

jai-, to go and come back quickly.

(f) Adverbative :

pachhi-, to return, come back, (*pachhi*, adv. again, once more).

(g) Paasives :

(i) *karvamā-* (*che*), it is being done.

jovā mā- , it is being observed.

lakhvā mā- , it is being written.

It is a pattern.

(ii) *thavā-*, to be ended, be numbered; cf. 'Enā divas thavā āvyā'.

dukhvā-, to be aching, have a pain in. < *dukhvū* to ache, pain.

(h) Syntactives :

ākho-, to have swollen eyes.

jibh-, to have ulcers on the tongue.

mōha-, to have ulcers in the mouth.

75. √*āvad-* (usually *āvde che*), to be familiar with a thing.

Abilitives :

(*mane*) *bagaḍtā-*, to be (I am) able to dance.

lakhtā-, to be able to write.

vāctā-, to be able to read.

76. √*icch-*, to wish; (usually with *che*).

Desideratives :

karvā-, to wish to do.

javā-, to wish to go.

besvā-, to wish to sit.

It is a pattern.

77. √*uth-*, to rise.

Intensive Completives, conveying suddenness :

camkī-, to be startled up, be alarmed.

jabhki or *jhabkī-*, to be frightened, be terrified.

bhasī-, to speak out in anger.

raḍī-, to burst out crying.

salgi-, to burn out all of a sudden; to have broken out.

hasī-, to laugh all of a sudden.

78. *utar-*, to light, get down.

(a) Completives :

āvi-, to have arrived.

kari-, to doff.

bhaṇī-, to complete one's studies.

(b) Desubstantive :

pār(a)-, to be finished, get safely through, prosper.
(*pāra*, n., the end; beyond, through).

(c) Syntactive :

odhe-, to inherit. < *odhvū*, to be willing, like; to obey.

79. √*utār-*, to set down, reduce, convey, transcribe, doff.

Intensive :

mārī-, to gain in a short time or at a stroke.

< *mārvū-*, to strike, defeat, earn smartly.

80. √*kar-*, to do, act, perform.

(a) Intensives with a causative ring :

khartū-, to make one to depart from; to abandon, forsake, desert. < *khavū-*, to fall off, shade, fade.

jatū-, to acquit a person of a charge, excuse.

maltū-, to make fitting, reconcile.

(b) Intensive Continuatives :

āvā-, to come over and over again. < *āvū-*, to come.

karyā-, to do over and over again. < *karvū-*, to do.

khāyā-, to eat now and then.

cālyā-, to walk again and again; to carry on.

(c) Desideratives :

(i) *gayā* (or *jayā*)-, to desire to go.

joyā-, to wish to see.

bolyā-, to wish to speak.

maryā-, to wish to die.

lakhyā-, to wish to write; to reduce to writing, make an agreement in writing.

vācyā-, to wish to read.

(ii) Desideratives and Tentatives :

pesvā-, to desire to enter or to try to enter. < *pesvū*, to enter, rush in.

mārvā-, to desire to beat or to try to beat, strike.

(d) Juxtaposed Intensives :

jovū-, to look etc.

pūchvū-, to ask etc.

lakhvū-, to write etc.

√*kar-*, when juxtaposed with others brings *in ensemble* certain other allied activities in order to yield support to the principal activity.

(e) Desubstantives :

arpaṇ(a)-, to offer as a gift.

kaḍe-, to take on the waist.

kabje-, to take into possession.

khariḍ-, to purchase.

ghar-, to set up a house; to marry.

jame-, to collect.

tābe-, to bring under control.

dagdha-, to reduce to ashes.

devū-, to incur a debt.

purū-, to make up a deficiency, complete, supply with.

bhegū-, to assemble, mix.

vandan(a)-, to bow, salute.

vidit(a)-, to bring to one's notice.

havāle-, to take into one's custody.

81. *kāḍh-* or $\sqrt{\text{kaḥāḍ-}}$ or $\sqrt{\text{kāḍ-}}$, to pull, draw, take up.

(a) Intensives :

okī-, to vomit away (the secret). $< okvū$, to vomit.

khēcī-, to pull out, take out, extract. $< khēcū$, to pull.

khodī-, to dig out.

khoḷī-, to find out.

gaḷī-, to filter, melt, refine.

ghasḍī-, to drag off, pull off.

cītrī-, to draw out anyhow.

cūṭī-, to elect.

joī-, to look out.

tāṇī-, to stretch, pull up.

bharī-, to fill up (traces, outlines).

marī-, to drive away. $< marvū$, to die, depart from this world.

mārī-, to beat out.

lakḥī-, to write out, write in haste and not with great care.

śodḥī-, to find out, invent, discover.

hasī-, to laugh out.

hāḳī-, to turn out, drive out.

(b) Desubstantives :

chidra-, to flaw, find flaw with.

nām(a)-, to win a name, win fame.

vyājī-, to count interest etc.

82. $\sqrt{\text{khā-}}$, to eat.

Intensives (Intensive Adverbatives) :

carī-, to enjoy.

cūṭī-, to peck at in anger or endearment. $< cūṭvū$ to gather, pick up, select.

ṭupī-, to pluck up or out by pincers, nails etc. (as hair), pinch, worry, hunt down.

mārī-, to gain by foul means.

hārī-, to give up in despair, abandon as hopeless, give in,

83. $\sqrt{\text{gam-}}$, to like, approve of, be at one's ease.

Tentatives or Desideratives :

karvā-, to try to do, desire to do.

mārvā-, to try to beat, desire to beat.

84. $\sqrt{\text{ghaṭ-}}$, to deserve, be worthy of.

Simple Abilitives :

karvū-, to deserve to do i. e. could do.

javū-, could go.

vācivū-, could read.

It is a modal auxiliary.

85. $\sqrt{\text{ghāl-}}$, to pour into, thrust.

(a) Intensive :

khoṣī-, to force into, drive in, penetrate. < *khoṣvū-*, to penetrate.

(b) Desubstantives :

gate-, to turn to account, absolve.

godo-, to push, goad, rush.

ghar-, to ruin, spoil.

It is rarely used now. Yet it has the same compositional force as $\sqrt{\text{nākh}}$. The $\sqrt{\text{nākh}}$ and the $\sqrt{\text{ghāl}}$ are almost synonymously employed.

86. $\sqrt{\text{caḍ-}}$ or caḍh- , to ascend, mount, climb.

Compleatives conveying suddenness :

āvī-, to meet together unexpectedly, come suddenly,
arrive at the proper time, be obtained at a low price.

jaī-, to go suddenly; to reach unexpectedly.

87. $\sqrt{\text{cāl-}}$, to walk, move.

Adverbative :

dhaṣī-, to advance; to walk fast. < *dhaṣvū-*, to force a passage through, give way.

88. $\sqrt{\text{cāh-}}$ or cāhā- , to wish.

Desideratives :

karvā-, to wish to do.

lakhvā-, to wish to write.

It is a pattern.

89. $\sqrt{\text{cuk-}}$, to mistake, blunder, err, miss.

Compleatives :

āvī-, to arrive and be free; to be exhausted or finished.

utrī-, to alight and be free.

kahī-, to say away, have said.

khāī-, to eat away, have eaten.

jaī-, to go away, have gone.

thai-, to be over, have ended.
doḍi-, to run away; have run.
pahōci-, to have reached.
lakhī-, to write away, have written.
samji-, to have understood.

90. ✓*cha-*, to be.

(a) Simple Continuatives (Definite Present) :

kare che (sometimes *cha*), he does.

Similarly, *āve che*, to happen unto, befall.

(b) Continuatives :

karto hoy che, he is doing.

choḍto hoy che, he is losing.

(c) Completives (Definite Preterite) :

(i) *karyū-*, to have done.

Similarly, *āvyū-*, to have attained or reached any condition or character.

caḍyū-, to have ascended.

(ii) *kareḷū-*, to have done.

Similarly, *āvelū-*, to have attained or reached.

caḍelū-, to have ascended.

bajāvelū-, to have performed the work.

Evidently there is no great difference of meaning between (i) and (ii).

(d) Intensive Completives :

karyū hoy-, to have been done, have done already.

kareḷū hoy-, to have been done, have done off.

(e) Compulsives :

(i) *karvū-*, to have to do.

(ii) *karvū hoy-*, to have to be done.

(f) Desideratives :

(i) *karnār-*, to be about to do.

khānār-, to be about to eat.

(ii) *karvāno-*, to be going to do; to wish to do.

(g) Probabilitives :

(i) *karnār hoy-*, may be doing.

(ii) *karvāno hoy-*, may be doing.

(h) Progressive Continuative :

kām karto āvyo che, (he) has been doing the work.

The ✓*cha* is generally placed after such verbal derivatives as (i) *kartū* (ii) *karyū* (iii) *karnār* (iv) *karvāno* (v) *karvū* in the present tense (imperative forms included). It is never placed after *karto* solitarily.

91. ✓*chuṭ-*, to become loose or separate.

Completives :

kaḥi-, to tell and be free, have finished telling.

nāsī-, to run away; to elope. < *nāsvū*, to run away.

lakḥī-, to write out.

hārī-, to give up, yield, lose, be free from a quarrel by admitting one's self defeated.

Here the doer is engaged against his will and is glad to be free.

92. ✓ *jā-* (*javū* in dictionary), to go; (Past tense; *gayū*).

(a) Continuatives :

āptū-, to go on giving. < *āpvū*, to give.

khātū-, to go on eating. < *khāvū*, to eat.

gujarto-, to be dying, be passing away.

cāltū-, to go on walking.

bagadtū-, to go on rotting or wasting.

(*vyā*)*maṭtū-*, to be getting (interest).

lakḥtū-, to go on writing.

vāctū-, to go on reading.

(b) Continuatives conveying a sudden turn of action :

āvtā-, to come by the way.

kartā-, to do by the way.

jotā-, to see by the way.

thatā-, to happen by the way.

(c) Continuatives (past) with past forms of *javū* :

karyū gayū, went on doing.

kahyū gayū, went on saying.

cālyū-, went on walking, moving, proceeding.

doḍyū-, went on running.

rahyū-, persisted in remaining.

lakhyū-, went on writing.

vācyū-, went on reading.

sahyū-, went on suffering.

(d) Passives :

māryū-, to be absolutely defeated, be lost, be ruined, be frustrated.

vahyū-, to be drawn after or along; to pass by unnoticed (of time); to pass away (of time).

(e) Purposives :

karvā-, to go to do.

khāvā-, to go to eat.

doḍvā-, to go to run.

pīvā-, to go to drink.

pharvā-, to go out for a walk.

besvā-, to go on a visit (in some part of Gujarat, a visit of condolence).

maḷvā-, to go to see; to pay a visit.

laḍvā-, to go to fight.

(f) Intensives and Completives :

- āvī-*, to challenge (cf. *āvijā*, come on, I challenge you).
(mā)āvī-, to be included in.
uṭhī-, to go away, walk out, depart; to throw off restraints
 (of a young man or woman).
utri-, to decline, dislocate, deteriorate.
kaḷī-, to know, understand.
khakḍī-, to decline in years. < *khakaḍvū*, to feel a loss
 deeply.
khasī-, to move aside, withdraw from a responsibility.
 < *khasvū*, to move.
khāī-, to eat away, swallow up.
garī-, to swallow up.
gujari-, to pass away, die.
ghasāī-, to be worn out, be lean. < *ghasvū*, to rub, sharpen.
caḍī-, to climb up, rise high; to be puffed up; to march
 against; to be excited; be angry, lose one's temper.
carī-, to swallow up, eat up.
caḷī-, to deviate from a path; to be mad, be infatuated.
casī-, to fail, be lost, die.
cākhī-, to have tasted or appreciated.
chakī-, to be puffed up.
chatkī-, to escape, slip away; to be off in a moment.
chalkāī-, to boast, swagger; to rise when stirred.
chuvāī (or *chovāī*)-, to be polluted by unholy touch.
janḅhūī-, to be ashamed.
jaṇāī-, to be known, found; to appear.
jamī-, to eat up; accept bribe.
joī-, to look over.
ṭapī-, to leap, jump.
ḍuṇāī-, to be spoilt (by over-baking), be badly cooked.
ḍubī-, to drown, sink, be bankrupt.
ḍulī-, to sink; to drop down; to be reduced to poverty.
ḍhaḷī-, to slip aside, slide.
tapī-, to be heated, get angry.
tari-, to cross.
taṇāī-, to be stretched off.
tavāī-, to melt away, emaciate, languish.
thāī-, to have happened, be concluded.
thāki-, to be tired.
dabī- dabāī-, to yield, be overawed; to succumb.
devāī-, to be shut up; to lose all of one's progeny.
dhabī-, to fall; to be insolvent; to die at once.
dharāī-, to be satisfied, eat to one's full content.

- dhovāi-*, to be washed away.
nākhāi-, to be dejected, be in very low spirits.
naḷvāi-, to be weakened in the body.
nāsi-, to run away.
nikli-, to elope (of a woman); to throw up one's legal
 wardship; to live a dissolute life.
pakḍāi-, to be arrested, be caught.
paḍi-, to fall down, tumble down.
pīi-, to drink down.
phari-, to turn round, break one's promise.
pharmāi-, to direct, order, bid.
phaski-, to slip off.
phelai-, to spread fast, make rapid progress.
phuṭi-, to break to pieces.
behaki-, to go wrong, run wild, become silly, foolish.
boli-, to speak out.
bovi-, to waste away.
bharai-, to be quite full or filled with; to be entangled,
 to be fatigued.
maṭi-, to be over; to pass away.
marī-, to die, pass away.
maḷi-, to be mixed up; to join; to go secretly over to the
 enemy's side, act the traitor.
mukri-, to deny.
rahi- to stop, cease; to lose the use of a limb.
lai-, to carry, convey bear.
laci-, to yield, give way, give in.
lavi-, to carelessly reveal a secret, speak beyond the limits
 of decency; to abuse.
lakhī-, to write out.
lakhāi-, to cause to be copied out.
locāi-, to be confused with one's own business; to be
 deeply engaged in.
vakri-, to be cooked; be cross, be infatuated.
vaṭi-, to pass away.
vaṭki-, to kick (of a cow while milking).
vaṇsāi-, to sink, deteriorate.
vaṇṭhi-, to be insolent, be depraved.
vahi-, to pass off, walk away; to leak; to be profligate.
vaḷi-, to bend; to return; to be reduced to a heap, a dead
 head; to be totally exhausted or tired.
vāci-, to have read.
sarki-, to slip away, slide.
saṭi- or *saṭki-*, to run away.

suī-, to fall asleep.

sukāī-, to be dried up; to pine away.

hārī-, to lose; to be defeated.

In verbs like *jaṇāī javū* and *pakḍāī javū* the idea conveyed by *javū* is that the careful efforts of the agent to hide certain matters were accidentally frustrated.

- (g) Continuatives, conveying the sense of persistence despite any difficulties :

kare-, to go on doing (in spite of any difficulties).

bagḍe-, to go on dancing (in spite of any difficulties).

lakhe-, to go on writing (in spite of any difficulties).

vāce-, to go on reading (in spite of any difficulties).

- (h) Adverbatives :

ṭheṭh-, to go to the extreme. (*ṭhaṭh*, adv., straight).

pachvāḍe-, to follow secretly.

pāchū-, to return. (*pāchū*, adv., again, once more).

93. ✓*jāṇ-*, to know, understand, apprehend, perceive.

Abilitives :

kārī- to be able to do.

lakhī-, to be able to write.

vācī-, to be able to read.

94. ✓*jo-*, to see.

Tentatives and Desideratives :

- (i) *kārī-*, to try to do; to wish to do.

khāī-, to try to eat; to wish to eat.

cākhī-, to try to taste; to wish to taste.

cheḍī-, to harrass or insult a person in order to ascertain what stuff he is made of; to enquire into.

pārkhī-, to test; to wish or try to test.

lakhī-, to try to write; to wish to write.

vācī-, to try to read; to wish to read.

sarkhāvī-, to try to liken, i.e. to compare and contrast.

- (ii) *karvā-*, to try or wish to do.

mārvā-, to try or wish to strike.

With the addition of *devū* these give the sense of the Imperative.

95. ✓*joī-*, to be required, be necessary. (The language has preserved only three forms viz. *joīye*, *joitū* and *joiche*).

(a) Compulsives :

karvū joīye-, must do, be required to do.

bolvū-, to be required to speak.

śikhāvū-, to be required to teach, ought to teach.

- (b) Compulsives (in old Gujarātī and in rural areas) :

khāḍyū-, to be required to dig.

dalyū-, to be required to grind.

lakhyū-, to be required to write.

(c) Permissives :

cākhī-, to let taste. < *cākhvū*, to taste.

doḍī-, to let run.

bolī-, to let speak.

ramī-, to let play, enjoy.

(d) Tentatives :

karo-, to try to do; to experiment.

doḍo-, to try to run.

bolo-, to try to speak.

96. √thā- (*thavū* in dictionary), to be, become, come to pass, be ended, elapse.

(a) Continuatives :

khartū-, to have one's way, make one's exit. < *khavū*, to fall off, shed, fade.

cāltū-, to continue to walk.

jatū-, to be going away.

jatū-āvtū-, to be on terms of paying visit; be on friendly terms with.

pahertū-, to go on dressing.

lakhtū-, to go on writing.

vhēctū-, to go on distributing.

(b) Adverbative :

pāchū-, to die (*pāchū*, adv., back, again, once more).

(c) Desubstantives :

arpan(a)-, to offer, bestow, submit.

kabūl-, to confess, admit.

khariḍ-, to purchase.

gupta-, to hide.

campat-, to run away, escape.

cālū-, to move on.

tr̥pta-, to be satisfied.

dākhal-, to be present.

dravibhūt-, to be liquid.

prasanna-, to have mercy, show grace.

prāpta-, to have obtained.

bhegū-, to meet, assemble. (*bhegū*, adj., together, adulterated).

śaru-, to begin.

sampādan(a)-, to acquire.

'As regards meaning, *thavū*, is more powerful than *hovū*, the latter, also, is more powerful than *che*.'

97. ✓ *daṣāv-*, to show.

Tentatives :

karī-, to show by doing, to try to do.

lakhī-, to show by writing, to try to write.

98. ✓ *de-*, to give.

(a) Completives and Intensives :

āpī-, to give away, up, resign, make over. < *āpvū-*, to give.

udāvī-, to cut away, squander away. < *udāvū* (caus.),
to evade, fade, squander.

karī-, to doff.

kahī-, to give out, express.

cadāvī-, to raise up, promote; to instigate.

choḍī-, to release, liberate, give up.

dhākī-, to cover, hide securely.

tajī-, to give up, abandon.

dhakelī-, to push on, drive onward.

nākhī-, to throw away, to give up.

nhāī-, to bathe up; to wash off.

pāī-, to drink down.

pāḍī-, to throw down, knock down.

phēkī-, to throw away.

bolī-, to speak out, give out, tell a secret, confess.

mūkī-, to give up, forgo, abandon.

ramāḍī-, to amuse; to cheat away; to kill. < caus. of
ramvū, to enjoy.

lakhī-, to write out.

lūchī or *luchī-*, to cleanse up with a cloth, wipe out.

samāvī-, to put in, include; to fix, settle.

hagī-, to give up excrements.

(b) Permissives :

āvā-, to let come.

karvā-, to allow to do.

kahevā-, to allow to tell.

khāvā-, to allow to eat.

javā-, (oblique), to let go, overlook, excuse, tolerate.

paṭhvā-, to let read.

besvā-, to let sit.

rahevā-, to let remain.

lakhvā-, to let write.

levā-, to allow to take.

(c) Desubstantives :

uttar-, to reply.

gāl-, to abuse, vilify.

cāpko-, to strike, give a smart stroke.

javāb-, to reply.

dam-, to threaten, menace.

bhār-, to burden, load.

99. ✓ *dhār-*, to consider, think, wish, aim.

Purposive Desideratives :

karvā-, to wish to do.

bolvā-, to wish to speak.

levā-, to wish to take.

100. *na*, a negative particle, not.

(a) Negatives (juxtaposed) :

(*vasi*) *na āvivaū*, one should not get under the domination of.

(*vivahala*) *na thāī*, does not become confused.

na pāmaī, does not get.

(b) Prohibitive : (old Gujarātī poetry).

nāpī, should not give (cf. *paṇi kuṣiṣyanai vidyā nāpī*).

nahoto, was not, had not.

101. *nathī*, is not.

Negatives :

(*mane aṁgarkhu*) *āvtū nathī*, (the gown) does not fit or suit me.

kahyū kartū nathī, is not able to control.

tenāthī thatū nathī, he cannot do it; she is in her monthly course.

(*svapna māhi anubhaviū sukha suhuṇāṇā samaya*)

pūthī nathī, (The happiness enjoyed in the dream) does not exist after (the time of the dream).

praveś nathī, no entry; not to enter.

102. *nahī*, not.

Prohibitives :

(*jīva*) *vināsivaū nahī*, life should not be killed.

haṇāī nahī, does not beat.

karat, karū, kariye, karyo, karīś nahī.

103. *nā*, a particle of negation affixed to the 2nd person masculine plural imperative mood of any root.

Negatives and Prohibitives :

tame evū kām kartā nā, You don't do this act.

bāio tame evū kartā nā, Ladies, don't do this.

It is prefixed to the words of Persian origin. For example,

nāmukar or *nāmukkar javū*, to deny, disown.

nāmukkar thaū, to break the contract.

kar, karto, karīś nā (Arabic *nā*, not *mukir*, one who confesses). So also, *nākar, nā karīś*.

104. √*nākh-*, to throw, thrust.

(a) Completives and Intensives :

- ukheḍī-*, to cut up (root and branch).
- utāri-*, to degrade, deprive or respect.
- useḍī-*, to cast away, fling away.
- kahāḍī-*, to cancel, erase, strike out (letters).
- kahī-*, to have finished telling.
- khāi-*, to eat up, swallow up.
- gālī-*, to melt, spend (as time).
- cūti-*, to pluck up and tear.
- chodī-*, to set free.
- jhardī-*, to scratch, tear up.
- ṭupī-*, to pluck up (as hair), peck, pinch, worry, hunt down.
- ḍiphi-*, to finish up (anyhow).
- ḍoḷī-*, to make thick; to muddle; to search narrowly.
- ḍhoḷī-*, to fumble away.
- tāri-*, to stretch out.
- tarchodī-*, to scorn, slight.
- toḍī-*, to pull down, break off, insult.
- ḍhoi-*, to wash out.
- nanḁhāvī-*, (caus.), to force to throw away.
- pāḍī-*, to throw down.
- piṭī-*, to beat out.
- phervī-*, to change completely.
- marī-*, to die, wither away, pass away.
- māri-*, to kill, beat severely.
- lai-*, to defeat in an argument, threaten, blame.
- lakhī-*, to write out.
- lavī-*, to prate, chatter.
- vartāvī-*, to announce, declare away.
- vāci-*, to finish reading, read out.
- vāvri-*, to spend, confuse, use.
- vikhrī-*, to scatter, disperse.

In these compounds *nākhvū* adds the sense of 'haste and completion' to the meaning of the principal verbs.

(b) Syntactives :

- chaḍī-*, to beat severely (< *chaḍvū* < *chāṇa*, squeezing or pressing of corn etc.); to beat with stick etc.; to separate rice from husk.
- choḷī-*, to beat seriously (said of men).

In Surat side *nākhvū* is pronounced as *lākhvū*. So they are not two separate auxiliaries.

105. *nikal-*, to come out, prove, start, vacate.

(a) Inceptives :

(i) *cālī-*, to begin to go away from.

sarī-, to begin to creep away from.

(ii) *āvā-*, to start to come.

javā-, to set out; to be about to go, start.

maḷvā-, to start to see (somebody).

(b) Adverbatives :

(i) *uḡī-*, to crop up suddenly. < *uḡvū*, to grow, crop.

phāṭī-, to burst out; to spread suddenly. < *phāṭvū*, to be torn out.

phūṭī-, to appear suddenly. < *phūṭvū*, to break open, shoot out.

(ii) *āgaḷ-*, to come forward (*āgaḷ*, adv., in the front, before).

106. √*nondh-*, to note down, enter into a notebook.

Inceptives :

karvā-, to begin to do.

śikhvā-, to begin to learn, to study.

107. √*paḍ-*, to fall.

(a) Completives conveying abruptness :

āvī-, to befall, happen all of a sudden, come unexpectedly; to be obliged to.

utrī-, to go to the extremes. < *utarvū*, to come down.

kahādī-, to pull out; to drive away.

ghālī-, to insert the money in the pocket; not to pay one's debts.

jaṇāī-, to understand thoroughly.

jāī-, to go out.

ḍhaḷī-, to come out; to slide aside; to be enticed, yield; to lie down, sleep, die.

tuṭī-, to break down completely, fall down, fall upon; to burst and fall in heavy torrents.

thai-, to happen, be over.

dhasī-, to give way (as a wall).

dhoī-, to wash out.

namī-, to bow down suddenly.

phasī-, to be involved, entangled, entrapped.

phasāī-, to be cheated, be entrapped.

bolī-, to speak up abruptly.

marī-, to do a thing without any consideration to one's income, ruin one's self.

mārī-, to beat out.

mohī-, to fall in love, be enamoured at first sight.

lai-, to take away; to hammer the same thing again and again.

loṭī-, to roll at the feet of, lie prostrate before, humble one's self before.

valgī-, to seize, lay hold of, become attached to.

(b) Compulsives :

karvũ-, to be required to do.

javũ-, to be required to go.

bolvũ-, to be required to speak.

(*bolvũ paḍ se*, would be forced to speak).

bhogvũ-, to be required to suffer.

marvũ-, to be required to die.

(c) Desubstantives :

keḍe-, to persecute, chase, (*keḍe*, a prep., behind).

pār(a)-, to be finished, get safely through, prosper.

(*pāra*, n., the end, beyond).

purũ-, to be a match for.

lāgu-, to have an effect upon; to be applicable.

vacce-, to interfere, reconcile.

(*vacce*, prop. between, in the middle).

108. ✓ *pahōc-*, to reach.

(a) Intensives :

āvī-, to arrive at the proper time, reach in time.

jāī-, to reach in time.

(b) Adverbative :

theṭh-, to reach to the extreme, go to the extreme.

(*theṭh*, adv., straight, beyond).

109. ✓ *pāḍ-*, to cause to fall.

(a) Compulsives :

utārī-, to be required to lower, degrade, deprive of respect, contradict flatly, insult. < *utarvũ*, to lower, degrade, bring down.

jhālī-, to be required to catch. < *jhālvũ*, to catch.

ḍhoḷī-, to tumble down; to frustrate, baffle, refute in argument. < *ḍhoḷvũ*, to be split, be poured out.

toḍī-, to pull down, break off, insult.

pakḍī-, to be required to arrest, catch, seize.

mārī-, to be obliged to beat, gain in a short time or at a stroke.

(b) Adverbative :

khari-, to drop off, decay (of teeth, hair).

(c) Desubstantives :

chabi-, to take a photograph, draw a portrait.

chidra-, to bore.

chūtā-, to separate.

ṭhām-, to found a place; to hide the secret (murder etc.).

nām-, to name, evaluate the revenue.

pār-, to finish.

purū-, to supply with.

lāgu-, to apply, make fit.

vare-, to come into use.

samaj-, to explain, elucidate.

110. √pām-, to get.

Acquisitives :

purī-, to receive in full.

bharī-, to receive in full.

bharī purī-, to receive in full.

111. √pī-, to drink.

Adverbative :

bharī-, to know and execute one's own duty or liability;
to request not to interfere. (lit. to drink in full.)

112. √phas- or √phasā-, to be entrapped or taken in; to be sunken or lost, be involved.

Adverbative :

āvī-, to come up accidentally and be involved in a trouble.

113. √batāv-, to show, prove, demonstrate. (vide *darsāvō.*)

Tentative :

karī-, to show by doing.

114. √ban-, to happen, occur.

Completive :

āvī-, to happen, befall, come to an end, die, be on the point of being ruined.

115. √bes-, to sit; and √besāḍ-, (caus.), to cause to sit, seat.

(a) Completives, with a sense of unawareness or foolishness :

uthī-, to rise up, increase (of price, rate).

khasī-, to withdraw from a responsibility. < *khasvū*, to move, slide, go aside.

khāī-, to eat up.

ghālī-, to refuse to give back or return what one has borrowed, have misappropriated.

jaī-, to go away.

ḍaptī-, to get possession by fraud; to cheat.

dharī-, to hold pertinaciously (a resolution, demand etc.).

pharī-, to break one's promise.

lai-, to take in hand, usurp, appropriate; to begin, urge upon.

lakhī-, to write away; have written already.

vāci-, to read away; have read already.

hāri-, to give up in despair.

(b) Inceptives :

khāvā-, to begin to eat, be going to eat, be about to eat.

javā-, to start, set out, be about to go.

lakhvā-, to begin to write, be about to write.

vācvā-, to begin to read, be about to read.

(c) Adverbative :

cheṭe-, to be in menses, (*cheṭe*, adv., at a distance, far off).

116. ✓ *bol-*, to speak.

Adverbative :

tarḍāi-, to thunder angrily.

117. ✓ *bhar-*, to fill.

(a) Intensives :

guṃḡlāi-, to be suffocated. < *guṃḡlāvū*, to be suffocated.

cheri-, to pass or discharge watery excrements, spoil clothes; hence, leave unfinished, fail in fulfilling a promise. < *chervū*, to discharge watery excrements.

talpi-, to be anxious and restless, pine for; to fret and pine to death. < *talapvū*, to wish for, be anxious, be restless.

(b) Desubstantives :

abhare-, to protect the helpless, give in a large quantity. (*abhar*, helpless).

khaṇḍaṇi-, to pay taxes.

ghar-, to enrich one's self.

nām-, to enlist, control.

daglu-, to step.

paglu-, to step.

118. ✓ *bharā-*, to be filled, be covered, be surrounded, conceal.

Adverbatives :

āvī-, to come uninvited, creep in.

jaī-, to be involved.

119. *ma*, *mā* or *mā̃*, not (< Sk. *mā* in *mā gamah*, do not go).

Prohibitives (old Gujarātī poetry) :

(i) *sāhasa ma karau*, do not make a venture.

pramāda (ma) karisi, do not make sloth.

śithila ma thau, do not be lazy.

e jīva anere loke damītau hūmtau ma husiu. Let this person be not punished by other people.

(ii) *māṇīsi*, should not, do not bring (cf. *e mani māṇīsi bhranti*).

(iii) *bīhomā*, fear ye not.

120. √maḥ-, to mix, meet, agree or unite with, be earned or gained, encounter, be found.

(a) Adverbatives :

āvi-, to come up or meet at the proper time; to be obtained at a low price; to get by chance or good luck.

jaī-, to overtake, keep up with.

(b) Desubstantive :

jīv-, to have one heart with, be one with.

121. √māṇḍ-, √māḍ-, or √maṇḍ-, √māḍ-, to set, set up, note down, enter vehemently or licentiously upon, begin, commence.

(a) Inceptives :

karvā-, to begin to do, commence.

khāvā-, to begin to eat.

cālvā-, to begin to walk.

doḍvā-, to begin to run.

lakhvā-, to begin to write.

laḍvā-, to begin to fight.

levā-, to begin to take.

śikhvā-, to begin to learn or study.

(b) Desubstantive :

ghar-, to marry.

122. √mar-, to die.

Intensive Completives :

karī-, to do completely.

bhasī-, to bark away, speak at once.

raḍvāḍī- or ravḍī-, to wander about and be distressed.

< raḍvāḍvū, to wander, roam.

123. √mār-, to kill.

(a) Intensive Completives :

lakhī-, to write out anyhow till death.

vācī-, to read out anyhow.

vepharī-, to scatter away, spread out.

(b) Desubstantives :

tej-, to shine brightly.

nīśān-, to aim at and hit with a rifle-shot on an arrow.

māthū-, to push oneself in; to interfere uncalled for with another person's business.

mōh-, to eat in a hurry.

lāt-, to kick.

124. √muk- or mūk-, to put, place, lay by, forsake.

(a) Intensives :

khartū-, to abandon, forsake. < kharvū-, to fall off.

- vahetū-*, to leave floating, lay afloat, let alone, not to take into account or consideration.
- (b) Intensive completives, showing readiness :
- karī-*, to doff quickly.
- kāḍhī-*, to drive out, dismiss.
- choḍī-*, to give up.
- ḍhākī-*, to cover completely, cover and hide securely.
- bharī-*, to lay up, store up.
- rākhī-*, to reserve for.
- lai-*, to keep ready, snatch, seize, defeat in an argument, threaten, blame.
- lakhī-*, to write out, have written already.
- lāvī-*, to adjust, fit, bring forth to the right point. < *lāvvū*, to bring, procure.
- vācī-*, to read out.
- (c) Adverbative :
- kore-*, to set aside, lay aside (*kore*, adv., aside).
- (d) Desubstantive :
- pār-*, to finish, go through, (*pār*, n., the end; beyond).
125. ✓ *mel-*, to place, put, convey, let go, conduct.
- (a) Completive Intensives :
- kahāḍī-* to dismiss, discharge, drive out. < *kahāḍvū-*, to draw out of work.
- roki-*, to detain, prevent, hinder.
- hāki-*, to drive away. < *hākvū* to drive.
- melvū* has a little less intensity than *mūkvū* but is generally used for it.
- (b) Permissive :
- jatū-*, to let go, let loose.
126. ✓ *ra(e)he-*, to remain, dwell, reside, be, stop, refrain from.
- (a) Continuatives :
- āvtū-*, to be coming.
- caḍtū-*, to remain climbing.
- jatū-*, to be going away, fade, disappear, elope with.
- doḍtū-*, to go on running.
- boltū-*, to go on speaking.
- maḷtū-*, to be seeing or paying a visit.
- lakhtū-*, to go on writing.
- (b) Completives :
- āvī-*, to have arrived, dwell, settle, be exhausted or finished.
- karī-*, to have done.
- kahī-*, to have said, spoken, told.
- jhubhī-*, to aim at, watch one's opportunity, be in a state of tottering or tumbling down.

thai-, to be finished, be exhausted, end, pass away.

pacī-, to have digested.

paḍī-, to have lain down.

paḍū paḍū thai-, to be on the point of falling down, be tottering, threaten to fall.

besī-, to have sat.

bhañī-, to have learnt, have studied.

lakhī-, to have written.

vācī-, to have read.

vecī-, to have sold.

śikhī-, to have learnt.

(c) Reflexive Prohibitives :

(i) *gayū-*, to stop going further.

caḍyū-, to stop climbing further.

(ii) *lakhtā* or *lakhtā lakhtā-*, to stop writing, discontinue writing. (cf. *te lakhtā rahyo*, he stopped writing.)

(d) Desubstantives :

bhukhyū-, to remain hungry.

lāgyū-, to pursue; follow with perseverance.

127. √rākh-, to keep, possess, hold in, lay aside, employ.

(a) Purposive Completives :

āvī-, to come up or meet at the proper time.

joī-, to take a complete survey.

ḍhāṅkī-, to cover and hide securely.

bharī-, to have filled, subscribed.

mūkī- to have laid by.

rokī-, to detain, prevent, hinder.

lai-, to have taken.

lakhī-, to have written, preserve in writing, make a note.

(b) Adverbative :

kore-, to lay by, lay aside, (*kore*, adv., aside).

128. √lāg-, to feel, experience, be affected by.

(a) Inceptives :

(i) In old Gujarātī,

nicaṭṭu laggai, (Si. Hem. 8.4.422).

(ii) *āvā-*, to begin to come, accompany in coming.

upāḍvā-, to begin to lift up, begin to remove, help to remove. < *upāḍvū*, to gift up, remove.

karvā-, to begin to do, help to do.

javā-, to start; to accompany.

doḍvā-, to begin to run.

pāḍvā-, to begin to throw down; to mould.

bolvā-, to begin to speak; to support.

mārvā-, to begin to beat or kill.

lakhvā-, to begin to write.

ladvā-, to begin to fight.

śikhvā-, to begin to learn.

(iii) *thai-*, to begin to happen.

(b) Adverbative :

pachvādi(-de)-, to pursue, persecute, worry, (*pachvādi*, adv., behind, after).

(c) Desubstantives :

keḍe-, to persecute, chase (*keḍe*, prep., behind, after).

pūṭhe-, to apply one's self to, pursue (*pūṭhe*, prep., after).

129. *√lāv-*, to bring (contraction of *levū*, to take and *āvū*, to come. —BELSARE).

(a) Intensives :

upādī-, to bring, fetch; < *upādvū*, to raise, plunder, kidnap.

vahī-, to bring; to fetch. < *vahevū*, to carry.

vāḷī-, to collect and bring. < *vāḷvū*, to sweep, fold, wind up.

(b) Completives :

karī-, to come prepared by doing.

lakhī-, to come prepared by writing.

(c) Desubstantive :

manmā-, to think about, take into consideration.

130. *√le-*, to take, hold.

(a) Intensives and Completives :

(i) In old Gujarātī,

khaṇiūna lei, (Kumār. p. 45).

(ii) *utārī-*, to copy out, bring down quickly. < *utārvū*, to bring down.

karī-, to do beforehand; to make one's own; to adopt (a son).

kāḍhī-, to take out by stealth, purloin; abstract.

khūcvi-, to snatch away, wrest, seize.

cuṣī-, to suck up, become dry and bloodless.

cūḷī-, to pluck and take, pluck off.

corī- to steal away.

chīnvī-, to seize, snatch, wrest.

jakḍī-, to tie tightly; to tighten completely.

jāmbī-, to have glimpses of, glance at.

joī-, to experience, test; to keep in mind or wait for an opportunity, call to account.

jobhāī-, to be unconscious or excited.

jhaḍpī-, to snatch away.

jhoṭī-, to snatch away.

toḍī-, to separate, break off.

doḍi-, to run away.

paḥḍi-, to seize, catch, apprehend.

phoḍi-, to put up with what one is destined to suffer.

bādhī-, to have bound; to have built.

bolī-, to have spoken.

bharī-, to receive in full, take indemnification.

māgī-, to ask, beseech, implore, request for, ask pardon for, borrow (money etc.).

mālī-, to enjoy to heart's content; to tile a roof. < *mālvū*, to enjoy, walk gaily.

lai-, to take back from, withdraw a gift, unsurp, appropriate; to snatch, seize, wrest.

vadhāvī-, to perform certain ceremony of welcoming.

vāḷī-, to sweep and collect a heap of corn or spilt liquid; deduct dues in paying an amount.

vīṭī-, to surround, encircle.

vecī-, *vhēcī-*, to sell off.

śikhī-, to have learnt quickly.

saṃjī-, to settle amicably, come to an understanding.

harī-, to deprive one of.

(b) Juxtaposed Intensives :

karvū-, to doff.

pāmvū-, to get, gain.

(c) Desubstantives :

odhe-, to support on one's shoulders. < *odhvū-*, to be willing, like, obey.

keḍe-, to carry a child on the waist.

131. √vaḷ-, to turn round, bend.

Intensives :

ghumī-, to move round and round (as in fighting).

joī-, to survey, see round.

pharī-, to go round, through, over (a country etc.); to run over, pass over; to sail round (of ship).

(*pāṇī*) *pharī-*, to be reduced to wreck or ruin.

vīṭī-, to encompass, encircle. < *vīṇṭvū*, to wrap.

132. √vāg-, to come in contact with hurtfully or sensibly, behave.

Adverbative :

caḍī-, to be oppressive and overbearing towards those whom one formerly recognised as one's superiors.

133. √vāl-, to bend, return, sweep, liquidate.

(a) Completives :

chārī-, to compromise and be free. < *chārvū*, to compromise.

māṇḍī or *māḍī*-, to write off an account, put a stop to; to compromise, adjust, give up, abandon. < *māḍvū*, to begin.

lakḥī-, to write out and be free; to write off, close an account.

(b) Desubstantive :

devū-, to clear a debt, pay off a debt.

The auxiliary has the force of completing the act and of making the doer free.

134. ✓*śak*-, to be able.

Abilitives :

kārī-, to be able to do.

joī-, to be able to see.

thai-, to be possible (to happen).

besī-, to be able to sit.

lakḥī-, to be able to write.

It is a pattern.

135. ✓*ho*-, to be, become.

(a) (i) Continuatives (Present) :

karto hoy, he is doing; *karto hoy che*, he has been doing.

caḍto hoy, he is ascending; *caḍto hoy che*, he has been ascending.

(ii) Probabilitives :—

karto haṣe, he may be doing.

caḍto haṣe, he may be ascending.

(iii) Weak Desideratives (Subjunctive) :

karto hot, if he be doing.

caḍto hot, if he be ascending.

(b) (i) Completives (Definite Preterite) :

karyo hoy, he has done; *karyū hoy che*, it has been done.

caḍyo hoy, he has ascended.

(ii) Probabilitives :

karyo haṣe, he may have done.

caḍyo haṣe, he may have ascended.

(iii) Weak Desideratives :

karyo hot, (if) he had done.

caḍyo hot, (if) he had ascended.

(c) (i) Completives :

karelo hoy, he has done.

caḍelo hoy, he has ascended.

(ii) Probabilitives :

karelo haṣe, he may have done.

caḍelo haṣe, he may have ascended.

(iii) Weak Desideratives :

karelo hot, (if) he had done.*caḍelo hot*, (if) he had ascended.

Evidently there is no great difference of meaning between (b) & (c).

(d) (i) Compulsives :

karvū hoy, he has to do.*caḍvū hoy*, he has to ascend.

(ii) Compulsive Probabilitives :

karvū haṣe, he may have to do.*caḍvū haṣe*, he may have to ascend.

(iii) Compulsive Desideratives :

karvū hot, (if I ... he) had to do.*caḍvū hot*, (if I ... he) had to ascend.

These obtain in the impersonal construction.

(e) (i) Desideratives :

karnār or *karvāno hoy*, he is about to do.*caḍnār* or *caḍvāno hoy*, he is about to ascend.

(ii) Desiderative Probabilitives :

karnār or *karvāno haṣe*, he may be about to do.*caḍnār* or *caḍvāno haṣe*, he may be about to ascend.

(iii) Desideratives :

karnār or *karvāno hot*, (if) he were about to do.*caḍnār* or *caḍvāno hot*, (if) he were about to ascend.

This is a tense-auxiliary, entering into composition with all kinds of verbal derivatives.

CHAPTER THREE

VERBAL COMPOSITION IN HINDI (AVADHĪ BHOJPURĪ AND BRAJA)

136. √ā-, to come.

(a) Intensives conveying suddenness :

uṭh-, to rise suddenly.

ubhar-, to spring up, burst. < *ubharnā* (Sk. *ud-bharati*).

kah-, to say at once, tell, announce.

ghus-, to thrust one's self in quickly.

nikal-, to come right out, come forth quickly, escape away; to appear, rise (the Sun etc.).

ro-, to burst out crying.

hās-, to laugh out, burst out laughing.

ho-, to become all at once, come forth, come forth suddenly.

(b) Intensives :

utar-, to come down. < *utarnā*, to descend, come down.

ghir-, to be surrounded.

gher-, to enclose, surround, compass.

carh-, to attack, rise up against.

jhuk-, to stoop, become stoop, become stooping.

bac-, to be saved, be in safety.

barh-, *barhe-*, to advance, come forward.

ban-, *bane-*, to be quite made, succeed.

bol-, to leave word, order (goods etc.).

le-, (lit. to come with), bring, produce, import.

lauṭ-, to return, invert, turn back.

(c) Continuatives :

(i) With declinable participle,

māntā-, to keep regularly from the beginning; to continue to acknowledge.

hotā-, to go on happening from time to time.

(ii) With indeclinable participle :

karte-, to be doing, keep on doing.

gāte-, to be singing (lit. to come a-singing).

rote-, to be crying or weeping.

lete-, to be bringing with one.

hāste-, to be laughing.

(d) Continuatives :

calā-, to come along, come away.

hotā-calā-, to be in succession, happen to be in succession.

daurā-, to be running, run together.

(c) Passive :

karne-mē-, to be done.*dekhne-mē-*, to be seen.*likhne-mē-*, to be written.

(f) Purposives :

karne-, to come to do.*khāne-*, to come to eat.*dekhne-*, to come to see.

Here, the chief verbal noun stands for the Infinitive of purpose (cf. Sk. *yaṣṭum* = *yāgāya yāti*).

(g) Juxtaposed Adverbatives :

kar-, to do and come, return from doing.*ghum-*, to fetch a compass and come (to any place).*dekh-*, to see and come, come after having seen.*nhāy-*, to bathe and come, come after bathing.*lekar-*, to bring and come, come after having brought.

Here the sense of the second member of the compound is dominant.

(h) Syntactives and Desubstantives :

(i) *acraj-mē-*, to be wonderstruck.*ghusse-mē-*, to be enraged.(ii) *niścay-*, to seem certain.*yād-*, to come to mind, remember.*smaran* (or *ṇa*)-, to remember.*(ke) hāth-*, to be found.

This auxiliary is generally used with intransitive verbs only. For compounds in (a) and (b) the usage of the French verb *venir*, to come, is worth comparing.

137. √*uṭh-*, to rise, get up.

(a) Intensives showing suddenness :

kah-, to declare. < *kahnā*, to say.*kāp-*, to tremble all of a sudden.*ghabrā-*, to startle up.*chillā-*, to cry out.*caūk-*, to be startled, to start up from sleep.*jal-*, to break out a fire, catch fire; to burn with rage or jealousy.*jāg-*, to wake up.*dahak-*, to be kindled.*pis-*, to be crushed or troubled.*phir-*, to be risen again, to rise again.*bol-*, to speak out, to call out.

This auxiliary is used with intransitive verbs. *kah-uṭhnā* and *bol-uṭhnā* are exceptions.

138. √*ur-*, to fly.

Adverbatives :

cal-, to set off; blaze up.

(-ko) *le-*, to fly away with, set off; to blaze up.

139. √*kar-*, to do.

(a) Intensive Continuatives with Past Participle declined :

āyā-, to come often.

āyā-jāyā-, to frequent.

kahā-, to say often, call frequently or constantly, repeat.

kiyā-, to do continually or constantly.

khāyā-, to eat continually.

gāyā-, to sing constantly.

ghusā-, to intrude, to creep in constantly.

cillāyā-, to cry constantly.

jāyā-, to go often.

ḍarā-, to fear often.

ḍhīlā-, to loosen (often).

tākā-, to look earnestly or eagerly.

dekhā-, to see often; to continue looking (at).

diyā-, to give frequently, constantly or regularly.

ḍaurā-, to run frequently.

parhā-, to read often.

pahūcā-, to arrive continually or constantly.

piyā-, to drink constantly.

phirā-, to wander about constantly, travel about.

phūṭā-, to divide often.

becā-, to sell often.

marā-, to suffer death frequently.

rahā-, to abide, have a dwelling.

rokā-, to obstruct very often.

rōyā-, to weep frequently; to go mourning.

likhā-, to write frequently, continue or keep on writing.

liyā-, to take constantly, call upon.

sunā-, to hear often.

huā-, to happen constantly.

(b) Intensive :

uṭhā-kharā-, to raise up.

(c) Desubstantives :

(i) *gujhar-*, to pass through, go over. < √*gujhar*, to pass, happen to, depart from, go over, befall, pass through or throughout.

phūṭ-, to divide. < √*phūṭ*, to burst forth, bud, break open.

(ii) *dho-dhā-*, to wash.

bol-cāl-, to chat, converse.

saṃjḥā-bujḥā-, to understand.

soc-sāc-, to think, ponder.

All these may be grouped under (a) as intensive continuatives.

(iii) *aṅgikār-*, to accept.

ārambha-, to commence.

upārjanā-, to acquire.

grahan-, to apprehend.

tyāg-, to abandon.

nāś-, to destroy.

praśamsā-, to praise, command.

bidā-, to bid adieu; send away.

yād-, to remember.

le-pālak-, to adopt, rear, bring up, father.

śravaṇ-, to hear.

sampādan-, to acquire; to edit.

svīkār-, to accept.

A fuller list of such combinations with *karnā* is given by KELLOG in his *Grammar of the Hindi Language* (1938, 3rd edition) on pp. 272-76.

140. ✓*kah-*, to say, tell, narrate, relate.

Adverbatives :

ulaṭke-, to repeat, say over again.

phir-, to reply; to say in return.

rakhkar (°*ke*)-, to tell reservedly.

141. ✓*khaṭ-*, to spend, be useful, apply.

Intensive Adverbatives :

ā-, to work out, doff.

jā-, to doff.

mār-, to pass away, die, expire.

142. ✓*khā-*, to eat.

(a) Adverbatives :—

kāṭ-, to bite, feel afflicted.

kāṭē-, to bite, feel afflicted.

phār-, to devour (lit. to tear and eat). < *phārnā*, to tear.

(b) Syntactives :

paḍtā-, to get cheaper.

palṭā-, to turn over, tilt over.

mār-, to earn by hook or crook. *mār*, absolutive of ✓*mār*, to beat.

(c) Desubstantives :

(i) *gam-*, to be patient (lit. to eat one's sorrow).

gotā-, to lose one's way, be cheated.

ṭakkar-, to stumble.

ḍāh-, to be jealous.
dhokhā-, to be deceived.
bhay-, to be afraid.
mār-, to be beaten.
mūrchā-, to faint away.

- (ii) *paṭaknā-*, to have a severe fall, be thrown violently (in wrestling), be knocked down.

This compound may be looked upon as an Intensive also.

143. *√gir-*, to fall, fall down.

Intensives :

ā-, to fall down, fall upon (cf. *gir-paṛnā*), make a rush.
jā-, to go and fall upon; to attack.

144. *√gujhar-*, to pass, evade.

(a) Intensive :

ho-, to come to pass, be finished or done, be over.

(b) Adverbative :

kar-, to pass away leaving a worthy name behind.

145. *√gher-*, to surround.

Intensives :

ā-, to come round about, to compass.
jā-, to go round about, besiege, compass.

146. *√ghus-*, to enter, come in, creep into, creep in unawares.

Intensives :

ā-, to intrude, creep in unawares. < *√ā*, to come.
(mē) jā-, to go and enter (into), go into.

147. *√cal-*, to move.

(a) Progressives (Progressive Completives) :

uṭh-, to set off.

uṭhā le-, to take up and bear.

ubhar-, to be on the rise or increase, overflow, be puffed up, progress favourably.

khāic le-, to draw, drag along.

ghaṭ-, to fall, decrease.

cale-, to go along or away.

dab-, to submit oneself to, < *√dab*, to be pressed down, reverence, be bowed down.

dhas-, to sink. < *√dhas*, to sink.

nikal-, to make off, escape; to surpass another, speak much of one's talents.

nikāl-, to go forth.

nikāl le-, to fetch out.

phisal-, to slip (lit. having slipped to go).

bhar-, to begin to fill (speaking of a boat or a ship).

rah-, to stop going on a journey; give up the plan of journeying.

lag-, to accompany, follow closely, court friendship.

le-, to lead, guide, take, bear, set in.

ho-, to set in, begin to be, come on, become, be approaching completion, be nearly finished or done.

(b) Inceptive :

pahanne-, to begin to wear, put on (ornaments or clothes).

148. √cāh-, to desire, wish, be about, like.

(a) Desideratives that convey immediate futurity.

āyā-, to wish to come or to be about to come.

kahā-, to wish to say or to be about to say, tell.

kiyā-, to wish to do or to be about to do.

khāyā-, to wish to eat or to be about to eat.

girā-, to wish to fall or to be about to fall down.

calā-, to wish to walk or to be about to walk.

jāyā-, to wish to go or to be about to start.

dekhā-, to wish to see or to be about to see.

paṇḍvāyā-, to wish to cause any one to be caught, desire to betray.

parhā-, to wish to read or to be about to read.

parhā-likhā-, to wish to read and write.

bacāyā-, to wish to save.

bajā-, to be about to strike (said of a clock).

banā-, to wish to be made.

banāyā-, to wish to build.

bolā-, to wish to speak or to be about to speak.

bhejā-, to wish to send or to be about to send.

marā-, to wish to die or to be about to die.

mārā-, to wish to kill, strike or to be about to strike.

rakhā-, to wish to keep, name.

liyā-, to wish to take, to be about to take.

satāyā-, to desire to trouble or hurt anybody.

sīkhā-, to wish to learn.

sunā-, to wish to hear.

huā-, to wish to happen.

(b) Desideratives :

karnā-, to wish to do.

khānā- to wish to eat.

gānā-, to wish to sing.

jānā- or *jāne-*, to wish to go.

dekhnā-, to wish to see.

phirnā-, to wish to walk.

mārnā-, to wish to strike, kill.

roknā-, to wish to hinder, obstruct, stop.

(c) Desideratives in passive (Infinitive trans. and inflected) :

(*chūrī*) *uṭhānī-*, to wish to be raised or lifted (a knife).

(*binatī*) *karnī-*, to desire to be made a request.

149. *cāhiye* and *cāhiye thā-*, ought, must (indeclinable).

(a) Compulsives :

kahā-, ought to say. < $\sqrt{\text{kah}}$, to say.

kiyā-, ought to do. < $\sqrt{\text{kar}}$, to do.

jāyā-, ought to go.

parhā-, ought to read.

rakhā-, must put.

These are now obsolete.

(b) Compulsives (infinitive inflected according to the gender etc. of the obj.)

karnā-, ought to do; be required to do.

khānā-, ought to eat.

jānā-, ought to go.

jānnā-, ought to know.

parhnā-, ought to read.

pīnā-, ought to drink.

bolnā-, ought to speak.

150. $\sqrt{\text{cuk}}$, to fail, err; [to leave off, cease to do, finish in composition].

Compleatives :

kar-, to doff.

kah-, to tell away, finish saying or uttering.

khā-, to eat up.

khīc-, to pull up, finish drawing up.

gā-parh-, to have done singing and reading.

jā-, to go away, have gone or reached.

jān-, to have already known.

de-, to give away, finish giving.

dekh-, to have already seen.

daur-, to have run off.

dho-, to wash up or out.

pakar-, to have already apprehended.

parh-, to have read.

pahin-, to have already put on.

bol-, to have already spoken.

mar-, to be already dead.

māg-, to cease to ask or asking.

mār-, to beat or kill outright.

- lag-*, to be already kindled, touched, commenced.
- laḍh-*, to finish fighting.
- likh-*, to finish writing; write out.
- le-*, to have already taken or received.
- sun-*, to have already heard, finish hearing.
- sunā-*, to finish telling or making hear.
- so-*, to sleep, have already slept.
- ho-*, to be finished, be completed, come to an end, have happened, have taken place.

The \sqrt{cuk} occurs both as an auxiliary and as an independent finite verb (cf. Ekānta : *gāte gāte cuke nahī vah cāhe māī hī cuka jāū*). Still it is a fact that it is employed frequently as an auxiliary rather than as an independent verb. Compounds composed by \sqrt{cuk} are classed as completives. Kāmtāprasāda observes that \sqrt{cuk} used in the past tense with $\sqrt{j\ddot{a}}$ and \sqrt{kar} suggests a sort of satire; e.g. *vah jā cuke* i.e. it is doubtful whether he would go.

151. \sqrt{chor} -, to let go, leave.

Completives :

- kar-*, to doff, have done; to do and be free.
- tyāg-*, to leave, abandon, resign.
- nikāl-*, to expel, succeed in expelling; to expel and to be free.
- rakh-*, to keep, keep back, lay up; withhold; to preserve and be free.

It conveys completion after an effort, so that the doer feels relieved.

152. $\sqrt{j\ddot{a}}$ -, to go.

(a) Completives :

- ur-*, to fly away, fly.
- utar-*, to go out, come out of, leave, depart, go down, pass into.
- kar-*, to doff.
- kāṣ-*, to tremble, be affrighted.
- kūd-* to leap over.
- khā-*, to eat up, swallow up, devour.
- khā-pī-*, to eat and drink.
- khul-*, to open up, come out.
- khañc-le-*, to hate or drag along to.
- gal-*, to melt, wax old.
- gin-*, to count.
- gir-*, to fall off away or down.
- gujar-*, to pass through, pierce, go through, pass by.
- ghasīṭ-le-*, to draw out of. < $\sqrt{ghasīṭ}$ -, to hale, draw out, drag along.

- carh-*, to go up, climb up, ascend.
cal-(le)-, to walk off.
cug-, to devour up. < \sqrt{cug} , to pick up food.
curā-le-, to steel away, carry off.
chor-, to leave, depart, forsake.
jam-, to be settled, consolidate, take root.
jān-, to know, be sure, be resolved, understand.
jī-, to live.
jīt-, to overcome. < $\sqrt{jīt}$, to overcome, win, conquer.
jhār-, to fall, fall away.
tal-, to get out of the way, vanish, disappear, pass, pass away.
thahar-, to cease, stand still.
dar-, to fear, be afraid.
dāl-, to place or lay (lit. place and go away).
dūb-, to drive deep.
dhal-, to decline (in youth etc.).
thak-, to faint away, be weary, exhaust.
tham-, to stop, cease, be still.
dabak-, to sculk, sneak.
dhas-, to sink in.
nikal-, to go away, escape, come or go out of, depart out, be departed, pass through.
nikal-le-, to take away, take out of, steal, abduct.
pak-, to ripen.
par-, to lie down, repose.
palat-, to retreat, rebound, turn back, flee.
pahūc-, to arrive at, enter into.
pā-, to find.
pī-, to drink in or up.
paīth-, to enter into, go up into.
phir-, to return, go or depart again, go away, be turned away.
ban-, to become, to be made or shaped.
bah-, to flow, pass, be ruined.
bhagā le-, to drive off, run away with, elope with.
bhāg-, to go away, escape.
bhūl-, to forget, have forgotten.
mar-, to die, pass away; to suffer hardship.
mit-, to perish, fail, be effaced.
mil-, to unite, meet, agree, join oneself.
murjhā-, to fade away, wither, pine, droop.
rapat-, to slip away. < \sqrt{rapat} , to slip, slide.
rah-, to wait, stay, desist, refrain, remain, tarry behind.

- lag-*, to cleave to, be fixed to.
lipaṭ-, to cling to, fasten on.
le-, to carry away, run away with, lead away.
leṭ-, to lie down.
sar-, to decay, corrupt.
sar-gal-, to decay, be corrupted (having rolled to melt away).
samajh-, to know, perceive.
sūkh-, to wither away, be dried away.
sūj-, to swell.
so-, to fall asleep, be asleep (lit. go to sleep), sleep away.
haṭ-, to draw back, retire, recede.
ho-, to be, become, come to pass, be done.

(b) Intensives :

- ujar-*, to be desolate, be made desolate, dissolved.
uṭh-, to be taken away, be broken up.
ulaṭ-, to get topsyturvy, be reversed.
kucal-, to be crushed, bruised or beaten soundly.
kho-, to have lost, squander away.
gūth-, to be strung.
chak-, to be full, be satisfied.
chaṭ-, to be cut, clipped, lopped.
chā-, to be over, overshadow, cover, percolate, filter, search, investigate.
chid-, to be pierced or pricked.
chip-, to be hidden, covered; to hide oneself.
chuṭ-, to be put out of, be set at liberty.
chū-, to be touched.
chūṭ-, to be loosed or delivered. < √chuṭ- to escape, be delivered, depart.
jakar-, to be bound, be pinioned.
jal-, to be scorched, be stirred, inflamed or set on fire.
jhuk-, to be bowed down.
jhulas-, to be scorched.
tūt-, to be broken.
ḍub-, to be drowned, be cast into or immersed.
ḍhap-, to be covered. < √ḍhap, to be covered.
dab-, to be awed through reverence, be pressed.
dho-, to wash out, cleanse.
pakar-, to be caught or arrested.
pis-, to be ground to powder, bebroken.
phaṭ-, to be rent, burst asunder.
phās-, to be entangled or caught up into (a snare), stick fast.
phail-, to be diffused, spread abroad.
bac-, to be saved, escape.

bik-, to be sold.

bujh-, to be quenched.

bhar-, to be filled, full, furnished.

bhūl-, to forget.

ruk-, to be hindered.

raund-, to be trodden down.

lag-, to be attached; to have touched.

likh-, to write out.

luṭ-, to be spoiled or plundered.

sī-, to sew, to stitch.

All these have turned passive or impersonal by force of composition. Otherwise there is no change in meaning.

(c) Intensives showing suddenness :

ā-, to come over suddenly; to arrive.

ulaṭ-, to get topsyturvy.

kah-, (*kahé*) to speak out, say on, tell.

khā-, to eat up quickly and unexpectedly.

ghus-, to rush in quickly.

ghūm-, to whirl, stroll.

jān-, to understand quickly.

daur-, to gallop, run on.

nigal-, to swallow up, gulp down.

pī-, to drink down quickly and unexpectedly.

samajh-, to understand, grasp quickly.

The doubt of the author of *Hindī Śabdāsāgar* that *ā* in *ā-jānā* may be a preposition is unfounded.

(d) Purposives :

khāne-, to go to eat.

dekhne-, to go to see.

ronē-, to go to cry, weep.

lārne-, to go to fight.

(e) Intensive Continuatives with present participle declined :

ātā-, to be coming usually, be in the habit of coming.

ātā-jātā-, to be coming and going, frequent.

uthā-, to go on rising; to grow.

kartā-, to go on doing.

kahtā-, to keep on speaking.

khātā-calā-, to go on eating or destroying (as a cancer).

caltā-, to keep on moving.

nāctā-gātā-calā-, to go on dancing and singing.

parhtā-, to go on reading.

pātā-, to go on obtaining or receiving.

pītā-, to go on drinking.

baktā-, to go on prating.

bajātā-, to go on playing upon musical instruments.

bahā-, to go on flowing or moving.

likhā-, to go on writing.

hāstā-, to go on laughing.

hotā-, to go on becoming.

- (f) Passives or Impersonals (with past part. declined, either simple or causative) :

ukhārā-, to be rooted up, be plucked up by the roots;

to be able to uproot.

uchālā-, to be tossed; to be able to toss.

uṭhāyā-, to be lifted up, be taken up, be carried up.

urāyā-, to be made to fly, to be driven.

utārā-, to be taken down or away.

karvāyā-, *karāyā-*, to be caused to be done.

kahā-, to be said, told, spoken, commanded.

kātā-, to be hewn down, be cut off or down.

kāṭ dālā-, to be cut down.

kiyā-, to be done, be made, be bestowed.

kharīdā-, to be bought, be redeemed.

khodā-, to be dug.

khoyā-, to be lost or missing.

kholā-, to be lost, be gone astray.

gāyā-, to be sung.

ginā-, to be numbered, reckoned, counted.

girā-, to be cast down, go down.

girāyā-, to be brought down, thrown down.

gujṛānā (yā)-, to be offered.

ghaṭṭāyā-, to be shortened.

carhāyā-, to be offered as a sacrifice.

calāyā-, to be made to go, be led.

cīrā-, to be sawn asunder, depart.

cun-liyā-, to be chosen or selected.

chidkā-, to be sprinkled.

chipāyā-, to be hid.

churāyā-, to be loosed or delivered, be put away or taken away.

cherā-, to be thrust through.

choṛā-, to be left, be divorced.

jālāyā-, to be burnt, be utterly burnt.

jānā-, to be known.

jāyā-, to be able to go.

jīṭāyā-, to be raised, be made alive, be quickened.

juṭā-, to be yoked.

jhōkā-, to be cast.

- ṭhah(a)rāyā-*, to be ordained to, be convinced, be proved.
ḍagmagāyā-, to be subverted.
ḍālā-, to be thrown, poured into, laid up.
ḍubāyā-, to be drowned, be cast into or immersed.
ḍhāpā-, to be covered.
ḍhahāyā or *ḍhāyā-*, to be cast down.
tāyā-, to be tried, examined, heated, melted.
torā-, to be broken, be broken off.
dikhāyā-, to be shown, done or given.
diyā-, to be given, be granted, be delivered.
dilāyā-, to cause to be given.
dekhā-, to be seen.
dhakelā-, to be cast or pushed down.
dharā-, to be laid.
dhoyā-, to be washed or purged.
nāpā-, to be measured.
nikālā-, to be cast out, taken away, be put forth, be made to go out.
nikāldiyā-, to be cast out.
pakṛā-, to be taken or caught.
paṇṇvāyā-, to be betrayed.
parhā-, to be read. *parhāyā...parhāi* etc.
parkhā-, to be tried, proved or judged.
pahṇānā-, to be known, be recognised.
pahināyā-, to be clothed, be put on.
pahūṇāyā-, to be conveyed into; to be brought into; to enter into, go up into.
pālā-, to be nourished, reared, brought up.
pāyā-, to be found.
pūṭā-, to be beaten or tortured.
pūchā-, to be enquired.
perā-, to be trodden or pressed out by means of a mill.
phārā-, to be pulled in pieces, be torn.
phīrā or *phirāyā-*, to be turned about.
phēkā-, to be cast, be thrown down.
phēk diyā-, to be cast forth.
bacāyā-, to be saved.
bajāyā-, to be played upon a musical instrument.
bādhā-, to be bound, to be hanged about, be established, be of force.
būjhā-, to be discerned or known.
bulāyā-, to be called, be bidden, be called forth.
boyā-, to be sown or planted.
bharā-, to be filled, full or furnished.

- bhejā-*, to be sent or sent forth.
byāhā-, to be given in marriage.
marā-, to be dead or dying.
mālā-, to be annointed.
mārā-, to be killed, slain, put to death; to be overcome.
mitāyā-, to be blotted out.
rakhā-, to be laid, be set, be called.
raūdā-, to be trodden under foot or down.
lagāyā-, to be planted.
laṭkāyā-, to be hanged.
laṭkā diyā-, to be let down.
lāyā-, to be brought.
le liyā-, to be taken away or from.
likhā-, to be written.
liyā-, to be taken away, be required.
satāyā-, to be persecuted, suffer persecution.
samā-, to be contained.
samjāhā-, to be known, be counted, be supposed.
sunā-, to be heard.
sunāyā-, to be preached or spoken or be heard.
sōpā-, to be committed, be delivered, be recommended.
haṭāyā-, to be driven backward.
hilāyā-, to be moved.

All these (e. g. *jāyā jānā*) have the force of abilitives.

(g) Intensive Continuatives and Purposives :

- kahe-*, to tell constantly or frequently; to intend to say
 (lit. to go to say).
kiye-, to do constantly or frequently; to intend to do.
khāe-, to eat constantly or frequently; to intend to eat.
cale-, to go constantly or frequently, to intend to go.
choṛe-, to abandon constantly or frequently.
nigle-, to intend to swallow up; to swallow up constantly
 or frequently.
paṛhe-, to read constantly or frequently, to wish to read.

This usage is almost obsolete.

153. √jā(v)-, to live.

Adverbative : (Very rare)

- mar-*, to survive, recover from the jaws of death.

154. √jhapaṭ-, to fall upon, pounce, attack.

Intensive Adverbatives :

- ā-*, to have pounced or fallen upon; seize at once.
jā-, to have pounced or fallen upon; seize at once.

155. √*ṭuṭ-*, to break to pieces; attack.

Completive Adverbatives :

ā-, to attack suddenly; to have fallen upon all of a sudden.

jā-, to have attacked suddenly; shatter away, go to pieces.

156. √*ṭhahar-*, to stop, stand still.

Adverbatives :

ā-, to have stopped, (lit. to come and stop).

jā-, to have stopped, (lit. to go and stop).

157. √*ḍaṭ-*, to stop, wait, halt.

Intensive Adverbatives :

ā-, to reach; arrive smartly.

jā-, to reach smartly.

158. √*ḍāl-*, to throw, drop.

(a) Completives conveying quickness or violence.

ukhāṭ-, to root out, eradicate, cut off.

udher-, to pluck out, put up or off, rip open, lay quite bare.

kar-, to doff.

kah-, to speak out.

kāṭ-, to bite, cut away.

khā-, to eat up.

khol-, to open (completely).

tor-, to break down, pluck, gather, open, make void.

de-, to give away.

dekh-, to look through.

dho-, to wash away from.

nikāl-, to take or pluck out, take away from.

parh-, to read through.

pī-, to drink down or up.

pīs-, to grind to powder.

phār-, to tear away.

phor-, to break up.

mār-, to kill, slay, put to death, murder, destroy.

(b) Completives conveying perfection or intensity.

uthā-, to remove, make away with.

chipā-, to cover, conceal.

jalā-, to burn completely.

dabā-, to press down, throng.

banā-, to make, turn into, change into.

marvā-, to cause to be put to death.

mitā-, to blot out, efface, put out.

(c) Intensive Completives with past participle, not declined showing suddenness, importance and impossibility of resistance:

kahé-, to say away instantaneously.

diyē-, to give away at once.

This auxiliary can generally be used with transitive verbs only.

159. *√dūb-*, to go down, sink.

Adverbatives :

jā-, to be drowned with.

le-, to sink or be drowned with, go down with.

160. *√thā-*, to remain (vide *√ho*).

(a) Continuatives :

ātā-, was coming.

kartā-, was doing.

bolāt-, was speaking.

(b) Completives :

āyā-, had come.

kiyā-, had done.

bolā-, had spoken.

161. *√de-*, to give.

(a) Completives and Intensives conveying suddenness :

uṇḍel-, to pour out. < *√uṇḍel-*, to pour.

utār-, to bring down, cast down, disgrace, dishonour.

ulaṭ-, to overthrow, turn upside down; to respond,
be tipsy.

kar-, to finish, do completely, make.

kah-, to speak up, say out, tell.

kāṭ-, to cut asunder.

kho-, to lose, destroy, make void, let slip, abolish.

khol-, to open up, reveal, loosen, uncover.

ghabrā-, to confound, trouble, discomfit.

cal-, (intr.) to go away, be off.

chōṛ-, to put away, discard, omit, give up.

jhaṭak-, to shake off.

jhār-, to fall, fall away.

jhulas-, to singe, scorch, set on fire.

ṭāṅg-, to hang up, set up.

thel-, to shove, move forward by pushing, remove.

thōk-, to beat, drive in (as a stake or peg), make fast.

ḍāl-, to put in, insert, cast, deliver into, put in prison.

ḍhakeḷ-, to push or cast down.

ḍhalkā-, to roll away or back.

ḍhā-, to destroy, break down, dig down.

ḍhāp-, to cover, conceal.

dāb-, to press down, bury.

de-, to give away.

dhar-, to lay down.

- nikāl-*, to turn out, cast out, drive away, out or from,
 put out or away.
paṭak-, to dash against, cast down.
phēk-, to throw away.
batā-, to tell, show, teach (optionally in H. Hindi *batāy*).
bāṭ-, to divide, distribute, impart.
bhar-, to fill up, make full, supply, pay off.
bhej-, to send away, forth.
bhulā-, to forget or to be ignorant of.
mār-, to beat off.
meṭ-, to blot out, erase, efface, wipe out. < √ *meṭ*, to
 blot out etc.
mor-, to turn, turn aside, stay, stop.
rakh-, to put away, lay by.
ro-, (intr.) to burst out crying.
rok-, to prevent, hinder.
lād-, to lade, load.
likh-, to write (for others).
le-, to procure for one.
samēṭ-, to accomplish, fulfil, finish, collect.
saṁp-, to deliver, commit, lay down.
hās-, (intr.) to laugh out, burst out laughing.

This auxiliary indicates that the action is completed in the interest of others in contrast to *lenā*.

(b) Causative Intensives : -

- urā-*, to cause to fly off, cut or smite off, take away.
girā-, to throw down, put or cast down, let fall off,
 overthrow. < √ *girā* (caus.), to cause to fall.
ghaṭā-, to weaken.
carhā-, to cause to climb, raise.
chipā-, to hide, conceal, cover. < caus. of √ *chip*, to be
 hid or to hide oneself.
churā-, to make free from.
jalā-, to burn up, set on fire, kindle.
ṭhahrā-, to cause to stand or stop, to appoint.
ḍigā-, to overthrow.
ḍubā-, to brown.
thakā-, to tire out.
thamā-, to restrain, check, calm.
dabā-, to choke or press down.
dilā-, to cause to be given.
daurā-, to run (a ship) aground (an idiom, lit. to cause to
 run against).

pahũcā-, to cause to reach, bring (any one) on in a journey, convey to or impart.

pilā-, to cause to drink.

phāsā-, to entangle.

phirā-, to cause to return, make to turn back or round.

phailā-, to spread out, stretch forth.

bacā-, to cause to save or protect, save.

baṛhā-, to increase, to cause to grow.

banā-, to cause to be effected, make, convert.

bahā-, to set afloat, demolish, ruin, destroy.

bikhrā-, to pour out, disperse.

baithā-, to cause to sit.

bhagā- or *bhāg-*, to put to flight.

miṭā-, to blot out, erase, take away, close.

milā-, to unite, join, reconcile, heal.

lagā-, to put on.

laṭkā-, to let down. < *√laṭak*, to hang, dangle.

ladā-, to load, help in loading.

samjhā-, to cause to apprehend.

sunā-, to cause to hear.

hilā-, to shake, cause to shake.

- (c) Intensives conveying suddenness with past participles, not declined :

kahe-, to say away at once, to assure.

bhare-, to fill up.

bhulāe-, to forget.

diye-, to give at once.

This auxiliary can be used generally with transitive verbs only.

- (d) Permissives with oblique verbal nouns :

āne-, to let come.

āne-jāne-, to allow to come and go, frequent.

khāne-, to allow to eat.

jāne-, to allow to go, connive at, excuse.

paṛne-, to suffer to fall.

phisalne-, to suffer to slip.

bolne-, to allow to speak.

rakhne-, to suffer to put.

rahene-, to suffer to remain, not to meddle with, let alone.

sone-, to allow to sleep.

- (e) Causatives or Causative Adverbatives :

kamvā-, to cause to earn, bring gain.

karvā-, to cause to be made or done.

pakarvā-, to betray, deliver over to.

phikvā-, to cast out (lit. to cause to be cast out).

(f) Desubstantive Impersonals and Passives :

chulāi-, to be felt, be touched.*dikhāi-*, to be seen, appear.*dohāi-*, to be milked, make an appeal.*pakṛāi-*, to be arrested or caught.*bādhāi-*, to be bound or tied.*sūghāi-*, (intr.) to smell.*sunāi-*, (intr.).....to be heard; to sound.(*mujhe kuch nahī sunāi diyā.*)

(g) Desubstantives :

(i) *uddhār-*, to lend.*kaṣṭ(a)-*, to afflict.*kleṣ(a)-*, to trouble.162. ✓ *dikhā-* (caus. of ✓ *dekh*, to see) and ✓ *dikhāi-*, to show.

(a) Adverbative Tentatives :

kar-, to demonstrate, show forth, display by means of action.*khā-*, to demonstrate by eating.*cal-*, to show by walking, (coll.).*jā-*, to show by going, (coll.).*likh-*, to show by writing.

(b) Desubstantive :

smaraṇ-, to remind.163. ✓ *dekh-*, to see.

(a) Adverbative Tentatives :

kar-, to experiment, verify.

(b) Adverbatives with present participle not declined :

āte-, to see coming or drawing nigh.*hote-*, to see come to pass.

(c) Desubstantive :

(*-kī*) *rāh-*, to expect, look for.164. ✓ *daur-*, to run.

(a) Intensive Adverbatives :

ā-, to come or arrive quickly (by running).*carṇ-*, to rush up hostilely. [So also, *carṇ- dhānā* (< Sk. *dhāvati*), to run up hostilely].*jā-*, to march against.

(b) Simple Continuatives :

rote-, to run weeping, be weeping.*hāste-*, to run laughing, be laughing.

(c) Syntactic (Purposive) :

kāṭne-, to become irritated, to fly in irritation.

165. √*dhamak-*, to fall with a *dham* sound, rattle.

Intensives conveying suddenness :

ā-, to appear suddenly.

jā-, to go suddenly.

166. √*dhar-*, to hold fast, catch.

(a) Intensive Completive :

kar-, to have done already. (cf. *kar rakhnā*.)

(b) Desubstantives :

āge-, to put before.

kān-, to listen.

dhyān-, to meditate, apply the mind to.

167. √*dhā-*, to start, run. (Sk. *dhāvati*.)

Intensive Adverbative :

carh-, to run up hostilely, march against, attack violently.

168. √*nikal-*, to go out.

Intensives showing suddenness :

ā-, to come accidentally or suddenly; to turn up.

cal-, to go forth, progress, get success, rise in any time,
turn out vicious, exceed bounds.

jā-, to go out abruptly or accidentally.

dhūḍh-, to find out.

dab-, to submit oneself to anyone.

bhāg-, to fly off, run away, escape.

le-, to come out with, carry off or away.

ho-, to pass, pass by or near; turn up at or by.

169. √*pak-*, to ripen, boil, be cooked.

Intensive (very rare) :

jal-, to be in a passion, rage; to burn with anger.

170. √*pakar-*, to catch.

Intensive Adverbatives :

ā-, to take hold upon.

jā-, to come upon; to apprehend.

dhar-, to seize suddenly.

171. √*pac-*, to digest, decline, consume, be destroyed, be exhausted
by doing excessive labour.

Syntactic Adverbative :

mar-, to work (one's self) to death, labour excessively.

It is hardly in use.

172. √*paṭak-*, to throw down on the ground with violence, dash down.

Intensive Adverbative :

de-, to throw, dash on the ground.

It is equivalent to *paṭak/ḍe*.

173. $\sqrt{\text{paṛ-}}$, to fall.

(a) Intensives, showing suddenness :

 \tilde{a} -, to come down instantaneously, overpower, happen.(- par) \tilde{a} n-, to come or fall (upon), befall. uchal- , to leap up. utar- , to step down, come down, settle, lodge. < $\sqrt{\text{utar}}$,
to get down, lodge. ulaṭ- , to crowd out, to be reversed. kah- , to say away; say at once. kūd- , to jump down. khul- , to open up. gir- , to fall down, fall. gūth- , to tangle. ghus- , to enter in, rush in. ghūm- , to roam, wander about. cal- , to set out, start. cāuk- , to start up, startle away. jā- , to go suddenly, be cast upon, fall upon or among. jāg- , to wake suddenly. jān- , to recognise, understand; to appear, be evident. jūt- , to break into pieces, attack violently. de- , to give away. dekh- , (trans.) to be seen (to become visible); to appear
e.g. vah dekh paṛā , was seen, appeared. nikal- , to go out, gush out. phaṭ- to be produced plentifully; to come all of a sudden.< $\sqrt{\text{phaṭ}}$, to burst. phisal- , to slip off, slide. phūṭ- , to be divided. ban- , to succeed, be done successfully, answer, suit. bhāg- , to run away, escape. ro- , to burst crying. lag- , to be attached. le- , to lie with, involve another in one's disgrace.(= le sonā , an adverbative). samajh- , to seem, understand. sun- , to hear, be heard. sūjh- , to appear. hās- , to laugh out.

(b) Compulsives :

 \tilde{a} nā-, to be required to come. karnā- to be required to do. kahnā- , to be required to say. jānā- , to be required to go.

- dekhnā-*, to be required to see.
pīnā-, to be required to drink.
sahnā-, to be required to endure, tolerate.

It is a pattern.

(c) Compulsives :

- kahanē-*, to be compelled to say.
jānē-, to be compelled to go, be required to go.

They are obsolete, not accepted in standard Hindi.

(d) Intensives :

- girā-*, to press upon, throng any one, tread upon.
mārā-, to fall, be smitten, be overthrown.

They are obsolete and very rare.

(e) Passives :

- dikhāī-* or *dikhlāī-*, to appear; to be required to be seen.
bādhāī-, to bind; to be required to bind.
sunāī-, to hear, to be required to hear.

174. √*pahūc-*, to reach.

Intensives :

- ā-*, to come, become, be at hand, come upon, be near,
draw near.
jā-, to arrive at, reach.
le-, to arrive or come with, bring.

175. √*pā-*, to get, find.

(a) Abilitives :

- kar-*, to get to do, be able to do.
de-, to get to give, be able to give.
dekh-, to get (a sight) to see, be able to see, find.
pakar-, to take hold of, catch, be able to catch.
pahūc-, to get to reach, be able to reach.
bhar-, to be paid in full, receive the full amount.
likh-, to get to write, be able to write.
sun-, to get to hear, be able to hear; to come to know.

It is a pattern.

At times an abilitive looks like a permissive, e.g. *dekh pānā* may be rendered as 'to be permitted to see'.

(b) Permissives with oblique Verbal Noun.

- āne-*, to be allowed to come. (For example. *vah āne pāyā*
he was permitted to come.)
uṭhne-, to be allowed to rise.
karne-, to be allowed to do.
kahne-, to let say, be allowed to say.
khāne-, to be allowed to eat.
khelne-, to be allowed to play, sport.

calne-, to be allowed to move, walk.

jāne-, to be allowed to go.

dekhne-, to be allowed to see.

pahūcne-, to be allowed to reach.

baiṭhne-, to be allowed to sit.

saṛne-, to be allowed to rot.

sone-, to be allowed to sleep.

sunāne-, to be allowed to hear.

hone-, to be allowed to become.

(c) Adverbatives :

parā-, to get easily.

likhā-, to get written.

(d) Syntactic Acquisitives :

jāgtā-, to find watching.

ṭahaltā-, to find wandering.

pītā-, to find drinking.

They are loose verb-phrases and not bound words.

176. ✓ *pīṭ-*, to beat, strike.

Adverbative :

roe-, to bewail and lament. (lit. having wept to beat one's heart.)

177. ✓ *paīṭh-*, to rush in, enter. (Sk. *praviṣṭa*.)

Intensive showing suddenness :

ghus-, to enter suddenly.

178. ✓ *phās-*, to be caught entrapped.

Intensive Adverbatives :

ā-, to be caught. (lit. to come and be caught.)

jā-, to be caught. (lit. to go and be caught.)

179. ✓ *phir-*, to move.

(a) Continuatives and Intensive Continuatives with present participle declined.

kartā-, to go on doing.

kūdtā-, to frisk about, wander about.

ghūmtā-, to go on moving or wandering.

ghūḍhtā-, to wander about in search of.

(b) Continuative Adverbatives with past part. declined and not declined.

(i) *parā-*, to prowl about.

bahā or *bahābahā-*, to wander, be in a distressed condition.

bhāgā-, to keep on running.

mārā mārā-, to wander about.

(ii) *liye-*, to bear about.

(c) Intensive :

cal-, to walk about, move.

180. √*phēk-*, to throw.

Intensives :

uchāl-, to fling up, give up.

utār-, to put off. (lit. having taken off to fling aside.)

jhār-, to pluck out. < *jhārñā*, to sweep.

tor-, to cut off. (lit. to break and throw away.)

de-, to throw away. (cf. *phēk/de*.)

nikāl-, to cast out, purge out, put out.

181. √*bañh-*, to grow.

Syntactive :

hāt-, to be displaced.

182. √*ban-*, to become.

(a) Abilitives :

(i) *ātā-*, to be able to come.

caltā-, to be able to move, be fit to walk or move.

(ii) *pañhne-*, to be able to read.

(b) Intensive :

(-*par*) *ān-*, to happen to, be afflicted by, be overtaken by.

(c) Syntactive Acquisitive :

(i) *cañh-*, to find an opportunity, advance, gain ground, get the better (of), win or score a victory.

(ii) *dekhne-*, to be realized or enjoyed on seeing.

sunte-, to be enjoyed on hearing.

(d) Adverbative :

ā-, to reach, come down upon.

183. √*bas-*, to reside, settle, stay, dwell. (Sk. *vasati*, dwells.)

(a) Intensive Adverbatives :

ā-, to have settled, reside. (lit. to come and settle.)

cal-, to depart from this world.

jā-, to have secured a dwelling, reside. (lit. to go and settle.)

(b) Desubstantive :

ghar-, to settle as a man of family, live a happy married life.

184. √*bañh-*, to sit.

(a) Intensives showing suddenness :

añke- or *añ-* to stick or sit close to; to beset importunately.

uñh-, to sit up, rise up at once.

kar-, to doff; to have done with.

jā-, to beset down. (lit. to go and sit.)

ho-, to occur all of a sudden; to pass one's self off.

It is a pattern.

- (b) Continuatives and Completives (according as *baithnā* is in the present or in the past).

kah-, to have been saying, be saying; to have said.

kho-, to lose, go on losing or waste away, lose, sacrifice, squander.

kho-khindā-, to scatter to the winds, squander, waste, dissipate.

carh-, to go on attacking, attack; to mount, ride, overcome.

dabak-, to crouch, lie in wait.

dāb-, to sit heavily upon, repress, keep down.

de-, to go on giving.

ban-, to go on becoming, usurp authority.

mār-, to go on beating; to strike, beat.

mil-, to live together in harmony or unity.

ro-, to despair; go on weeping.

le-, to sit down with, settle down with, bring another down with oneself.

- (c) Inceptive with an oblique Verbal Noun :

karne-, to begin to do.

185. ✓ *bujh-*, to extinguish.

Intensive Adverbative :

jal-, to burn to ashes, burn, brand.

186. ✓ *bhāg-*, to run away.

Adverbatives :

nikal-, to run away, make off, escape.

le-, to run away with; carry off, abduct. (So also cf.

le-saṭaknā, in the same sense.)

187. ✓ *bhir-*, to reach.

Intensives :

ā-, to have arrived.

cal-, to have moved.

jā-, to have gone.

daur-, to have run away.

188. ✓ *bhej-*, to send.

Syntactives :

(i) *kahlā-*, to send word saying, to send to or unto anyone.

bulā-, to send for.

māgānā- or *māgā-*, to send for, call for, ask for.

(ii) *likh-*, to write. (lit. to write and send.)

189. ✓ *mar-*, to die.

Adverbatives :

jal-, to die by burning; burn one's self to death.

dub-, to die by drowning.

dab-, to be crushed to death.

pac-, to be worked to death.

le-, to accuse falsely, calumniate; to snatch away by some persuasive force.

190. $\sqrt{māg}$ -, to ask.

Permissive Adverbatives :

chehnā-, to request permission (coll.). Now obsolete.

jānā (or *°né*)-, to ask leave (coll.).

191. $\sqrt{mān}$ -, to respect.

(a) Syntactic Adverbatives :

(i) *kahnā*-, to obey the order (of), be obedient to.

(ii) *kahā*-, to obey, mind or heed the bidding (of).

Here the past participle is used as a noun.

(b) Desubstantives :

kheda-, to grieve.

burā-, to take ill.

bhalā-, to take in good part.

192. $\sqrt{mār}$ -, to beat, strike.

(a) Intensive Adverbatives :

(i) *de*-, to dash down or on the ground, overthrow, cast down, strike through. cf. *mār*/*de*.

latār-, to tread down.

le-, to strike.

(ii) *uyā*-, to carry off, steal, plunder, rob.

(b) Adverbatives :

dabā-, to crush to death.

lagā-, to impute, charge (with), injure by imputation, calumniate.

193. $\sqrt{miṭ}$ -, to finish.

Intensive :

mar-, to die and be effaced, be killed, be ruined, be sacrificed, be slain.

194. \sqrt{mil} -, to meet.

Intensive Adverbatives :

ā-, *ān*-, to unite, meet.

jā-, to join oneself to, meet.

195. \sqrt{rakh} -, to keep.

(a) Completives or Intensive Completives :

utār-, to lay aside.

kah-, to order, tell beforehand.

ghabrā-, to make astonished.

- jakar-*, to bind, keep bound.
- jān-*, to note, know; to bear in mind, remember.
- ḍāl-*, to lay by, reserve, save.
- ḍhāp-*, to keep covered.
- tāk-*, to look upon.
- thām-*, to hold fast.
- dāb-*, to press, retain by pressure, keep down.
- dekh-*, to behold.
- nikāl-*, to lay or put by.
- pahacān-*, to mark.
- pakar-*, to lay hold on, keep hold of.
- rok-*, to stop, restrain, detain, hinder, withhold, forbid.
- likh-*, to write (lit. to write and keep).
- le-*, to lay by, put by, provide, keep ready.
- samajh-*, to have understanding, think.
- sun-*, to hear and keep (in memory).
- sāup-*, to entrust.

(b) Completives :

- uṭhā-*, to have taken up responsibility.
- chipā-*, to keep hid, hide, lay up.
- jhukā-*, to blow down.
- ṭhahrā-*, to settle, have settled.
- bacāyā-*, to possess, keep oneself from, preserve.
- banā-*, to make, have made.
- lagā-*, to have affixed.
- sajā-*, to have arranged.
- sikhā-*, to instruct previously.

(c) Intensives :

- chor-*, to keep back, withhold, lay by. cf. *rakh✓chor*.

(d) Continuatives with past part. not declined.

- kiye-*, to go on doing.
- rokhe-*, to keep on halting, stopping or obstructing.
- larāye-*, to keep on fighting; to liken.

(e) Desubstantives :

- dhyān-*, to think upon, attend to.
- prema-*, to love.
- sudh-*, to remember, look after.

196. ✓*rah-*, to reside, remain.

- (a) Continuatives and Completive Continuatives according as *rahnā* is in the present or the past.

ā-, to be coming.

ur-, to continue flying; to be in a state of bloom; to flourish.

- kar-*, to continue making.
- kah-*, to say, continue to say or talk.
- khā-*, to go on eating, continue to eat.
- khel-*, to go on playing.
- gā-*, to continue singing.
- cal-*, to keep on going.
- cimaṭ-*, to stick unto, cleave to.
- jal-*, to be burning.
- jā-*, to be going, dwell, sojourn, abide.
- tāp-*, to continue warming oneself.
- ṭhahar-*, to continue to stay, abide.
- tak-*, to gaze, behold persistently.
- dabak-*, to skulk, sneak.
- de-*, to go on giving.
- dekh-*, to look on, gaze.
- dho-*, to wash.
- nigal-*, to swallow, swallow up.
- par-*, to keep on lying.
- parh-*, to read, continue to read.
- phir-*, to continue moving about; to be or exist any more.
- ban-*, to continue to be built, be made.
- baiṭh-*, to go on sitting, sit still.
- rah-*, to continue to be.
- ro-*, to lament.
- lag-*, to continue, be fixed.
- le-*, to earn, get, pick up; to cheat, to pilfer.
- samet-*, to accomplish, fulfil, dispose, collect etc.
- sun-*, to continue to hear, give audience to.
- so-*, to go on sleeping, sleep.
- ho-*, (or *hokar-*), to continue to be; to come into possession.

(b) Intensive Continuatives :

- ātā-*, to be coming; to come often.
- uṭhtā-*, to continue rising; ascend, rise up.
- kartā-*, to be doing; to do often.
- kahtā-*, to continue to speak or utter; to speak or utter very often.
- khātā-*, to continue to eat.
- gātā-*, to continue to sing; to sing often.
- caltā-*, to be moving or going.
- jaltā-*, to continue to burn.
- jātā-*, to be going, disappear, vanish, die.
- ḍartā-*, to continue fearing, fear.
- ḍhūḍhtā-*, to continue searching.
- taktā-*, to keep on looking.

- dekhā-*, to look on, keep a watch, wait upon.
nibāhā-, to continue to conduct oneself. < ✓*nibah*, Sk.
nir/√vah, to carry out, perform, conduct, behave.
parhā-, to read often; to continue to read.
pahūctā-, to continue arriving.
phirtā-, to continue walking about.
phūltā-phaltā-, to continue flowering and bearing fruit,
 prosper, flourish.
bacātā-, to continually or frequently deliver or save.
barastā-, to be raining.
māntā-, to continue to acknowledge.
samajhātā-, to continue persuading.
sikhātā-, to continue teaching.
sotā-, to continue sleeping, sleep.
soctā-, to go thinking or meditating.
suntā-, to be hearing.
sunātā-, to continue preaching.
hotā-, to be happening.

(c) Continuatives conveying persistence :

- dekhā-ā-*, to be watching for a long time.
hotā-ā-, to be happening.....

(d) Simple Continuatives :

- uthā-*, to remain raised.
gaṭhā-, to be knit together.
gārā-, to be buried.
thamā-, to be restrained, be still or quiet.
nicorā-, to be rung out, squeezed out.
parā-(le)-, to lie hard, remain lying.
banā-, to remain, continue, continue to be, stand.
baiṭhā-, to sit still.
milā-, to remain united, be joined to, cleave to, live in
 peace or peaceably, be in company with.
rukā-, to be hindered, be let.
lagā-, to be steadfast in, to continue in.
ladā-, to be laden or filled.
liṭā-, to cling to continually, be girdled to.
liyā-, to receive, continue, hold.
liyā huā-, to hold forth, continue to hold.
sunā-, to be heard.

(e) Continuative (Archaic) :

- umgāyā-*, to be made joyful.
chāyā-, to be spread.

(f) Desubstantives :

kahnā mē-, to be obedient (to), mind.*cup-*, to sit quiet, shut up.*niścay(a)-*, to be certain.*sudh-*, to be on one's senses.

197. √lag-, to touch, cleave unto.

(a) Inceptives with oblique verbal noun :

āne-, to begin to come, have started.*ūghne-*, to begin to doze.*karne-*, to begin to do.*kahne-*, to begin to say.*kurkurāne-*, to begin to murmur or grumble.*khāne-*, to begin to eat. *khāne-pīne-*, to begin to eat and drink.*calne-*, to begin to move.*torne-*, to begin to pluck.*dene-*, to begin to give.*dekhne-*, to begin to see.*nikālne-*, to begin to cast out.*parhne-*, to begin to read.*pūchne-*, to begin to ask or enquire.*phirne-*, to begin to return.*bone-*, to begin to sow.*mārne-*, to begin to beat.*rakhne-*, to begin to keep, lay down, call.*rone-*, to begin to weep.*le jāne-*, to begin to carry about.*sone-*, to begin to sleep.*hone-*, to begin to happen.

It is a pattern.

(b) Progressives :

ā-, to begin to come, reach somewhere.*cūm-*, to begin to kiss, be kissing.*jā-*, to go and join oneself; to attach oneself.*lag-*, to follow or pursue.

(c) Desubstantives :

(-se) garmī-, to feel warm.*jāṛā-*, to feel cold.*dāt-*, to be bitten.*nīd-*, to sleep.*pār-*, to be carried across, reach the shore.*samādhi-*, to be absorbed, be in one with.*hāth-*, to be found.

198. √lā-, (contraction for *le + ā*?) to bring.

(a) Intensive Adverbatives :

utar-, to bring down.

kar-, to effect, settle, hire, execute.

khīc-, to drag, drag and bring anyone.

khāic-, to draw or drag.

nikāl-, to bring out or forth, lead out of, abduct.

phir-, to bring back or again.

bhar-, to fill, suffice (cf. *āsu bhar lānā*).

samē-, to gather and bring.

(b) Intensives :

ugā-, to produce, bring forth.

uṭhā-, to bring up again.

carhā-, to take the aid of somebody; to march against one's enemy.

churā-, to rescue.

baṛhā-, to bring forward, lead on.

banā-, to prepare, get ready and bring, settle, manage, arrange, accomplish.

bulā-, to summon, call. < *bulānā*, to call, call for.

In both (a) and (b) the first member of the compound is derived from a transitive verb.

199. √lipaṭ-, to hang on, fall on, cling to.

Adverbatives :

ā-, to cling to; to join.

jā-, to cling to, give heed to.

200. √le-, to take for one's self.

(a) Intensives or Reflexive Intensives :

ā or *ān-*, to come upto, reach, overtake.

ukhar-, to root up.

udher-, to undo, unsew.

kar-, to effect, do for oneself.

kah-, to speak.

kah-sun-, to converse, talk together.

khā-, to eat up, devour.

khīc-, to draw away, draw out, withdraw.

khāic-, to draw or take from.

kho-, to lose away.

gher-, to surround, compass about.

cug-, to devour up, pick up, select. < √*cug*, to peg.

cun-, to choose, select, set apart.

cūm-, to kiss.

chīn-, to snatch away, wrench, pluck out, spoil.

chū-, to touch.

jāc-, to examine.

jān-, to know.

jīt-, to overcome, win, conquer.

ihām-, to sustain, hold up.

ihāmbh-, to sustain, support.

dāb-, to press down, overpower, subdue.

dho-, to wash, cleanse.

nikāl-, to take from (lit. having caused to come out, to take).

nigal-, to swallow up.

pakar-, to take, lay hands on, apprehend, lay hold of,
take hold, hold fast.

palat-, to take back, take revenge, reverse.

pahcān-, to know, recognise.

pahin-, to put on, clothe oneself.

bēc-, to sell off.

bulā-, to call out, call one's self.

bhar-, to take the full amount due, exact the demand.

mar-, to pass away.

māg-, to ask for.

mān-, to acknowledge, obey, believe.

mār-, to beat completely, overcome, conquer.

mūd-, to close, shut, cover.

rakh-, to keep, take in charge, lay by for oneself.

rok-, to restrain.

likh-, to copy, write.

le-, to take away, catch, snatch, receive.

lūt-, to spoil or plunder.

samajh-, to understand for oneself.

sābhāl-, to support, help.

sun-, to hear, listen, overhear.

so-, to sleep.

ho-, to be fulfilled; 'to accompany' (-KELLOG).

This auxiliary is composed with verbs both transitive and intransitive.

(b) Intensives :

uṭhā-, to bear or raise up, take up or away, take out, bear.

carhā-, to take in a train etc.

chipā-, to hide, cover

churā-, to deliver.

dabā-, to choke, throng.

dābāé-, to choke, throng.

bacā-, to secure from (harm etc.), to save, to preserve.

banā-, to bring to pass; to build up.

milā-, to reconcile.

lagā-, to attach to oneself, win, place, clasp.

(c) Desubstantives:

- udhār-*, to borrow.
- sās-*, to breathe.
- sudh-*, to take care, look after.
- dam-*, to rest.
- mōl-*, to buy.

201. ✓*sak-*, to be able.

Abilitives:

- uṭh-*, to be able to rise.
- uṭhā-*, to be able to raise or bear.
- kar-*, (*karne-*) to be able to do.
- kaḥ-*, to be able to say.
- kaḥne mē ā-*, to be expressible by speech.
- khā-*, to be able to eat.
- khīc-*, to be able to draw.
- guṭjar-*, to be able to pass away, pass over.
- carḥ-*, to be able to climb, ascend, mount, ride.
- cal-*, to be able to walk.
- chipā-*, to be able to hide.
- chū-*, to be able to touch.
- jaḥar-*, to be able to bind.
- jā-*, (*jāne-*), to be able to go.
- jān-*, and (*jānanē-* or *jānē-*), to be able to know, know.
- ṭal-*, to be able to be removed, pass away.
- ḍhā-*, to be able to destroy.
- de-*, to be able to give.
- daṛ-*, to be able to run.
- paḥar-*, to be able to catch, take hold of.
- paṛh-likh-*, to be able to read and write.
- pahcān-*, to be able to discern, recognise.
- pahūc-*, to be able to come to, approach.
- pahūcā-*, to be able to convey, make to arrive.
- pā-*, to be able to receive or attain.
- pī-*, to be able to drink.
- pair-*, to be able to swim, swim out.
- banā-*, to be able to build.
- bik-*, to be able to sell.
- bujhā-*, to be able to quench.
- bol-*, to be able to speak.
- māg-*, to be able to ask, pray, demand.
- mār-*, to be able to beat or strike.
- rah-*, to be able to remain, continue, dwell.
- rakh-*, (old form *rakhi-*), to be able to have.
- ruk-*, to be able to cease.

- rok-*, to be able to withstand, forbid.
lā-, to be able to bring.
likh-, to be able to write.
lūt-, to be able to spoil, rob, plunder.
vāc-, to be able to read.
samā-, to be able to hold, be contained.
sikhā-, to be able to teach.
sun-, to be able to hear.
ho-, to be able to be; to be possible.

This auxiliary generally always occurs in compounds.

202. √*sunā-*, (caus. of √*sun*, to hear) to make or cause to hear.

Completive :

kah-, to speak to completely, preach to.

203. √*hār-*, to lose.

Adverbative :

pac-, to labour in vain; to toil and lose.

204. √*ho-*, to become.

(a) Compulsives :

- karnā-*, to be required to do.
khānā-, to be required to eat.
denā-, to be required to give.
banānā-, to be required to effect, succeed, build.
likhnā-, to be required to write.
sahnā-, to be required to endure, tolerate.

(b) Passives and Causative Passives :

- utārā-*, to cause persons to alight, have lodged.
ubhrā-, to rise up, stand out. < √*ubhar*, to rise up.
khodā-, to be hewn, engraven.
girā-, to be fallen.
ghabrāyā-, to be confused.
gherā-, to compass about.
cunā-, to be chosen, selected or called. < √*cun-*, to choose, gather out, elect.
chipā-, to be hidden.
cherā-, to be pierced or wounded.
tāyā-, to be tried.
dahakāyā-, to be burnt.
dharā-, to be set, laid up, be placed, be reserved.
paṭā-, to lie.
 (-*par*, -*pe*) *parā-*, to hang or depend upon.
pahūcā-, to have arrived, be come.
pālā-, to be reared, be brought up.
banā-, or *banāyā-*, to be made.

bādhā-, to be bound, be girt about.
bikā-, to be disordered, made crooked, perish.
bhejā-, to be sent or sent forth.
milā-, to be joined, be mixed.
rakhā-, to be set, be laid.
lagā-, or *lagāyā-*, to be set or fixed (upon).
ladā-, to be laden or full of.
samāyā-, to be contained, entered.
satāyā-, to be vexed, be tormented by.

(c) Desubstantives :

ārambh-, to commence.
nāś-, to be destroyed.
prakāś-, to be made clear.
bidā-, to bid good bye.
bhasm(a)-, to be reduced to ashes.
yād-, to remember.
lop-, to disappear.
visarjan-, to relinquish, send away.
śurū-, to commence.
sahan-, to bear or endure.
smaran-, to remember.
svīkār-, to accept.

(d) Syntactive :

kahane mē-, to be obedient (to); mind.

The auxiliary ✓*ho*, however, is, in the main, a tense-auxiliary.

(e) (i) Continuatives (Present) :

māi ātā hū, I am coming.
māi kartā hū, I am doing.
māi hotā hū, I am becoming.

(ii) Continuative (Past) :

māi ātā thā, I was coming. See *thā*.

(iii) (Compulsive) Continuatives :

vah ātā hogā, he must be coming.
vah kartā hogā, he must be doing.
vah hotā hogā, he must be becoming.

(iv) Probabilitive Continuatives :

māi ātā hoū, I may be coming.
māi kartā hoū, I may be doing.
māi hotā hoū, I may be becoming.

(v) Desiderative Continuatives (Subjunctive) :

jo tum āte hote, had you been coming.
jo tum karte hote, had you been doing.
jo tum hote hote, had you been becoming.

- (f) (i) Completives (Present) :
maĩ āyā hũ, I have come.
maĩne kīyā hai, I have done.
maĩ huā hũ, I have become.
- (ii) Completive (Perfect) :
maĩ āyā thā, I had come. See *thā*.
- (iii) Compulsive Completives :
vah āyā hogā, he must have come.
usne kīyā hogā, he must have done.
vah huā hogā, he must have become.
- (iv) Probabilitive Completives :
māi āyā hoũ, I might have come.
māine kīyā hou, I might have done.
māi huā hoā, I might have become.
- Desiderative Completives :
 (v) *jo tum āye hote*, if you had come.
jo tumne kīyā hotā, if you had done.
jo tum huve hote, (if) you had become.
- (g) Desideratives :
vah ānevālā or *ānehārā hai*, he would come; he is going to come.
vah karnevālā or *karnehārā hai*, he would do; he is going to do.
vah honevālā or *honehārā hai*, he would become; he is going to become.

VERBAL COMPOSITION IN AVADHĪ

205. √*ā-*, to come.

Progressive and Completives :

- kahi-*, to be saying, persist in saying.
ghaṭ āi, was being fashioned (Pad. 3.5).
cali āi, came walking; handed down by tradition (cf. Mar. *cālat ālī*). Pad. 4.2.
jurī āi, was united. Pad. 25.2.
barhi-, (Ram. Cm.) to go on advancing or growing up.
bani āvā, to be in the making, become, be made up, be effected. Pad. 11.39.
lei āi, brought.

206. √*uṭh-*, to rise, get up. Pad. 24.97.

(a) Intensives expressing suddenness :

- jāgi uṭheũ*, woke up. Pad. 20.128.
phūli uṭhā, became delighted. Pad. 23.167.

(b) Inceptive :

dalaki-, to begin to break.

207. ✓*kar-*, to do (with perf. part.).

Intensive Continuative :

āvā-, to come over and over again.

208. ✓*khā-*, to eat.

Intensive :

kāṭi-, to have bitten, to bite.

209. ✓*ghāl-*, to pour into (cf. ✓*dāl*).

Intensive :

ris (*roṣa*, wrath) *kar ghālā*, became angry. Pad. 8.58.

210. ✓*cal-*, to move, walk.

(a) Progressive :

mod-, as in *vah tāgā* (thread) *mod calai* (Pad. 10-141);
to keep on wearing or breaking.

(b) Inceptive : M. Av.

māri-, to begin to beat.

211. ✓*cah-*, to wish, desire.

(a) Desideratives and Inceptives :

kahā-, to wish to tell or say; to be about to say (cf. *kahā cahā*) in Pad. 7.62. 25.91.

kīnh-, (*kiyā*), to wish to do. Pad. 1.56.

dekhā-, to wish to see.

sājā-, (= *kāja sājā*), to desire to accomplish.

(b) Desideratives : O. Av.

jarai-, to wish to burn.

nahāi-, to wish to bathe.

(c) Desiderative : M. Av.

jāvā-, to wish to go.

(d) Syntactic conveying immediate futurity.

M. Av.

cahati hai-, as in

bāra bajai-, It is about 12 o'clock.

212. ✓*cuk-*, to err, mistake. M. Av.

Completive :

khāi-, to eat up, finish eating.

parhi-, to read out.

213. ✓*jā-*, to go.

(a) Completives :

utari-, to descend completely, as in Pad. 16.24.

utari gaye-, descended.

(*lāji*) *chapi-*, to become concealed (being ashamed or out of shame).

jari-, to be burnt down. M. Av.

phirī-, to return, as in Pad. 24.143.

phiri jāi-, returned.

mari-; to die away, as in Pad. 20.82.

mari gaēu-, died.

Or in Pad. 24.111 we have a form *marījia* (probably the remnant of the Sk. passive in (*ya*) cf. *dījia*).

(*samādhi*) *lāgi-*, to be absorbed completely (in meditation) i. e. *lag gai*. Pad. 23.147.

(b) Continuative :

mārai-, to go on beating, striking, as in Pad. 8.25.

mārai gai (i. e. *mārtē gaye*).

(c) Passive :

(i) *kahā najāye-*, not to be told in Pad. 20.127; 25.45.

sūjhā jāi-, to be suggested. Pad. 13.44.

(ii) *chui-*, to get touched.

chūṭi-, to be loosened.

sahi na jāi-, is not endured. Pad. 18.34, 21.

heri na jāi-, is not searched. Pad. 1.126.

214. √ḍār- (cf. *ḍāl-*), to throw. M. Av.

Intensive denoting violence :

pī-, to drink down.

215. √de-, to give.

(a) Permissives :

khāi-, to allow to eat. M. Av.

dekhāi-, to show, allow to see. O. Av.

rahai (*dehu*)-, to let remain. Pad. 23.47.

likhi (*dīnh* or *dīnhī*)-, to let write. Pad. 6.8; 23.54.

(b) Intensive Completive ;

taji-, to give up.

(c) Permissives :

jhulana-, to permit to swing.

nisarana-, to permit to go out.

216. √par-, to fall.

(a) An Intensive :

kudi-, to jump down. M. Av.

(b) Passive Compulsives denoting an accident :

būjhi-, to come to be realized; to have to be realized.

sūjhi-, to come to be seen; to have to be seen.

(c) Desubstantive :

śravaṇ-, to be heard.

217. √pār-, to be able.

(a) Abilitives :

khevai-, to be able to play.

baranan-, to be able to describe.

(b) Desubstantive :

baraṇa-, to be able to describe.

218. √*pāv-*, or √*pā-*, to get, to able.
 (a) Abilitives :
 kai-, to be able to do. M. Av.
 heri-, to be able to search, as in Pad. 24.136. *kāla na pāvai heri*, The time is not able to search.
 (b) Permissives :
 kahai-, to be allowed to say. M. Av.
 jarai-, to be allowed to burn.
 dekhai-, to be allowed to see.
 (c) Passive :
 chūṭa-, to get released.
219. √*phir-*, to move.
 Adverbative :
 palati na phirai, did not turn back, as in Pad. 11.52.
220. √*baiṭh-*, to sit.
 Intensive :
 kahi-, to speak up. M. Av.
221. √*mār-*, to beat.
 Intensive Completive :
 likhi-, to write out. M. Av.
222. √*mil-*, to get, unite.
 Acquisitive and Abilitive :
 kai-, to get to do, be able to do. M. Av.
223. √*rah-*, to remain.
 (a) Simple Continuatives :
 berhī-, to remain pierced.
 lukāi-, to remain incognito (hiding).
 samāi-, to remain contained (cf. *samāi rāhā*). Pad. 25.35.
 (b) (i) Continuatives :
 bōlai-, to go on speaking (cf. *bolai rāhā*). Pad. 25.33.
 herāi-, to keep on observing, searching. Pad. 24. 136.
 (ii) *paṛhti-*, to continue reading. M. Av.
224. √*rākh-*, to keep on.
 (a) Continuative :
 (*kuhu kuhu*) *kai-*, to go on cooing.
 (b) Completive :
 raci-, to have created.
225. √*lāg-*, to begin.
 (a) Inceptives :
 āvai-, to set out, start coming. M. Av.
 sahi saka lāgā (Pad. 10.141) = began to be able to endure
 sunī (*lāgaḥī*), to begin to hear. Pad. 1-46.

(*buṛi buṛi*) *herai*-, to begin to search (diving again and again).

(b) Inceptive Desubstantive :

sumirana-, to begin to remember.

226. \sqrt{le} -, to take.

Reflexive Intensives :

āi-, to come over. M. Av.

kāṛhi-, to take out, draw. Pad. 21.19; 24.17.

kheli-, to play.

cūri-, to pound to pieces. Pad. 25.98.

jōri-, to join. Pad. 4.44.

jhāpi-, to close, conceal. Pad. 4.26.

dhūṇḍhi-, to search out. Pad. 22.72.

dhāsi-, to sink down. Pad. 23, 103, 120, 169, 139, 174, 22.74.

boli-, to invite.

bolāi-, to call.

sameṭi-, to collect. Pad. 12.64.

hari-, to snatch. Pad. 24.84.

hāsi-, to laugh out. Pad. 20.40.

heri herāi-, to search and observe. 4.55.

227. \sqrt{sak} -, to be able.

(a) Abilitives :

(i) *uṛi*-, to be able to fly (cf. *uṛi na sakai*). Pad. 9.45.

kai-, to be able to do.

cali-, to be able to move. Pad. 15.53.

chui-, to be able to touch. Pad. 10.118.

dhāri-, to be able to shed tears. Pad. 24.61.

dekhi-, to be able to look.

nibāhu-, to be able to perpetuate (love) (cf. Sk. *nirvāhya* and Mar. $\sqrt{nibhāv}$). Pad. 23.144.

pahūci-, to be able to reach. Pad. 10.159, 144, 146,

boli-, to be able to speak. Pad. 3.51.

rahi-, to be able to stay. Pad. 25.49.

lei-, to be able to bring. M. Av.

228. $\sqrt{sidhā}$ - or $\sqrt{sidhār}$ -, to go.

Completive :

lai sidhāi i.e. *lei gai*, took away. Pad. 23.87.

229. \sqrt{ho} -, to become.

Simple Continuative :

samāi-, to be contained in. Pad. 24.147.

It is possible to show how the so-called tense-auxiliaries \sqrt{rah} and \sqrt{ho} give us several verb-compounds showing different shades and aspects of action, in continuation of their uses given in entries No. 223 and 229.

230. ✓*rah*, to remain.

(a) Continuatives :

- (i) *tui dekhati rahu*, (you) continue seeing. (Present).
- (ii) *mai bajārai jāti rahaū*, I was going to the bazar. (Past).
mai dekhati rahaū, I was seeing.
- (iii) *tum dekhati raheu*, you will continue seeing. (Future).

Here it is clear that the time-sense is given by inflexion while the stage or aspect is given by composition.

(b) Simple Continuative :

tui dekhe rahu, you continue in the state of having seen.

(c) Continuative indicating command :

tui dēkhē rahē, thou wilt continue in the state of having seen.

(d) Completives :

In O. Av., *gaī rahī*, she had gone. Tulsī. (p. 379).

In M. Av., *mai gāva gavā rahaū*, I had gone to the village.

231. ✓*ho*, to become.

(a) Continuatives :

In O. Av., *prāna mukuta aba hota hai*, (Padmāvata p. 561).

Life-breath is becoming free now.

jānata ahaū, I am knowing; I know. (Tulsī. p. 379).

mātha nāi pūchata as bhayaū (Tulsī. p. 324) having bowed down he began to ask (Inceptive).

In M. Av. (i) *mai dekhati haū*, I am seeing. (Present).

ham dekhiti hai, we are seeing. (Present).

(ii) *dekhati hoihaū*, I shall be seeing.

(b) Probabilitive Continuative :

dekhati hotiū, had I been seeing.

(c) Simple Continuatives (Passive) :

- (i) O. Av., *jō hai likhā so jāi na mēṭā* (Padum. p. 596), what is ordained cannot be falsified.

thakita hoi sab loga lugāi, all men and women become stupefied. (Tulsī. p. 89)

- (ii) *mai dekha (ī-feminine) haū*, I am one who has seen.

mai parha haū, I am one who has read—literate.

(d) Completive :

mai gāvai gavā haū, I have gone to the village.

(e) Completive Continuative :

dekhe haū, I have seen i. e. am still seeing (cf. the probable Sandhi alternant...*mai dekheu*; I have seen).

(f) Probabilitive Completive (= Future Perfect Indicative) :

baiṭhe hoibā, I may have sat.

(g) Desiderative :

mai dekhe hotiū, had I seen; would that I had seen.

VERBAL COMPOSITION IN BHOJPURĪ

232. √*āi-*, to come.
 Completives :
ban- to be made up, completed. < *banab*, to be made.
le-, to bring.
233. √*uṭh-*, to rise.
 Intensive denoting suddenness :
bol-, to speak up suddenly.
234. √*kar-*, to do.
 Intensive Continuatives :
āvai, *aibe* or *āibe-*, to be in the habit of doing.
parhai or *paḍhbe-*, to read often, be in the habit of reading.
235. √*cāh-* or √*chāh-*, to wish.
 Desideratives (at times conveying immediate futurity) :
paḍhai, *paḍhbe* or *paḍhal-*, to wish to read.
ghari bajal-, to wish to strike, be about to strike.
marbai-, to wish to die, be about to die.
236. √*cuk-*, to finish.
 Completives :
 (i) *parh-*, to finish reading.
 (ii) *khāi-*, to finish eating.
237. √*jāi-*, to go.
 (a) Continuative :
parhat-, to go on reading.
 (b) Completive :
khai-, to eat up.
238. √*jān-*, to know.
 Abilitive :
khāibe or *khaibe-*, to be able to eat, have had the practice of eating.
239. √*dāl-*, to throw.
 Intensive :
tor-, to break into pieces. < *torab*, to break.
240. √*de-*, to give.
 (a) Permissives :
āvai, *aibe* or *āibe-*, to allow to come.
parhai, *parhbe-*, to allow to read.
 (b) Intensive :
phēk- or *phēke-*, to throw away. < *phēkab-*, to throw.
241. √*par-*, to fall.
 Intensive showing accident or chance :
āi-, to turn up, come accidentally.

242. $\sqrt{pāi-}$, to obtain.
 Permissive Acquisitive :
paṛhai- or *paṛhbe-*, to get permission to read.
243. $\sqrt{rah-}$, to remain.
 Continuative :
baiṭh or *baiṭhat-*, to continue sitting.
244. $\sqrt{lag-}$, to be applied.
 Inceptive :
paḍhai or *paḍhbe-*, to begin to read.
245. $\sqrt{le-}$, to take.
 Reflexive Intensives :
kāṭ-, to cut for one's self. < *kāṭab-*, to cut.
rakh-, to place for one's self, lay by. < *rakhab*, to place.
246. $\sqrt{sak-}$, to be able.
 Abilitive :
paṛh-, *paṛhai-*, *paṛhbe-*, to be able to read.
247. $\sqrt{hoi-}$, to become.
 Inceptive, when compounded with *jāyal* past tense of $\sqrt{hoi-}$ -
paṛhat-, began to read.

VERBAL COMPOSITION IN BRAJA

248. $\sqrt{ā-}$, to come.
 Completive :
nikasi āi, manifested completely.
249. $\sqrt{kar-}$, to do.
 Intensive Continuatives :
tum kahā karo, you tell again and again.
laibo karau, I took frequently.
250. $\sqrt{cal-}$, to walk.
 Continuative :
hāsata cale, went on laughing.
251. $\sqrt{cāh-}$, to wish.
 Desiderative :
cugyau cāhatu, desires to peck.
252. $\sqrt{cuk-}$, to err.
 Completive :
deno huto so dai cuke, whatever was to be given was given away.
253. $\sqrt{jā-}$, to go.
 (a) Passives :
 (i) *aura gani nahi jāt*, and it is not being counted.
barani na jāti hui, it is not being devoted.
 (ii) *likhyau gayeu*, it was written.

(b) Completives :

cali jāti, she goes away; walks out.*parati jāti*, she returns.

254. √de-, to give.

Completives :

(i) *jāna dinhē*, he has known.(ii) *dhari daya*, was caught.*sarasa grantha raci dehu*, compose away an interesting book.

255. √pā-, to get.

Abilitive :

calata pāe, can walk. (Sūr. M. 5).

256. √phir-, to move.

Adverbative (Continuative) :

khelata phiraī, goes on (moves) playing. (Karitāvate 27).

257. √rah-, to remain.

Continuative :

lapatāi rahī, she went on clinging.

258. √lag-, to touch.

Inceptives :

(i) *karna lāgi*, began to do.*kāṭana lagyau*, began to cut.*barasana lage*, began to shower.(ii) *khone lagī*, began to lose or waste.*hone lagī*, began to appear.

259. √le-, to take.

Completive :

gheri liyau, besieged completely.*ruki-*, to stop completely.*samjhi-*, to understand completely.

260. √sak-, to be able.

Abilitive :

lai sakai, she can take.

261. √ho-, to be, become.

(a) Continuatives :

kathā kahatu haū, I am telling a tale.*mathurā jāti haū*, I am going to Mathurā.*rājate rahata haū*, I am looking bright.

(b) Completive :

āyau haū, I have come.*baithyaū haū*, I have sat.

All the above examples have been selected from original works in Braja as represented by Dr. Dhīrendra VARMA, M. A., D. LITT., (Paris), in his *Braja Bhāṣā Vyākaraṇa*, Alahabad, 1937.

CHAPTER FOUR

VERBAL COMPOSITION IN OTHER NEW INDO-ARYAN LANGUAGES

I. Verbal Composition in Oṛiyā

262. √*ach-*, (*achibā* in dictionary), to be.

- (a) Continuative, present :
dekhū-achī or *dekhucī*, I am seeing.
- (b) Completive :
dekhi-achī or *dekhichī*, I have seen.

263. √*āṇ-*, to bring or fetch.

- (a) Progressives :
kaṛhāi-, to lead the way on, guide on. < *kaṛhaibā*, to show, exhibit, cause to be brought out; to guide; to remove.
kamāi-, to lessen gradually.
pāli-, to bring up a child.
bohī-, to carry things to this place from somewhere.
< *bohībā-*, to carry loads.
- (b) Adverbatives :
khoji- or *khojilori-*, to search after a thing and bring it.
ghini or *gheni-*, to fetch a thing from a place.
nei-, to take and bring.
pāchoṭi-, to advance to some distance to meet an incoming honoured guest and accompany him to the destination.
māgi or *māgi-jāci-*, to bring a thing from another for use.
māri-, to bring an animal after killing it; to take a thing fraudulently.
lei-, to take and bring.

Clearly almost all of them are mere juxtapositions. In a few cases even the sequence of action is maintained.

- (c) Desubstantive :
maṇi-, to consider.

264. √*ās-*, to come to, arrive at, visit, be present.

- (a) Intensives conveying suddenness, hurry or immediate futurity.
uṭhi-, to come out at once.
uturi-, to escape, be saved from; to bubble up and swell,
< *uturibā*, to arrive, cross.
ghanāi-, to be solidified. < *ghanāibā*, to become dense, densified, deepen.
ghiti-, to bring down a thing from a distance.
ghini or *gheni-*, to fetch a thing, bring a thing.

chari-, to leave away a person or thing, somewhere by oversight; to accompany a person coming to some place.

jami-, to begin to congeal or freeze. < *jamibā-*, to be collected together.

diṣi-, to seem or appear from indications.

dhaṭi-, to come to a place in hot haste.

pāchoti-, to meet an honoured incomer at some distance before he arrives at a place.

bañci-, to escape with one's life from impending death or danger.

buṛi-, (the Sun, the Moon) to be about to set.

bohi-, to come down, flow down.

māri-, to advance swiftly and violently, overspread, be diffused; to come away from a place or a bed shortly after stepping on it.

miṣi-, to set upon or charge a person (to attack him) < *miṣibā-*, to be mixed up.

(b) Compulsive :

kari āse-, ought to do (such an act).

(c) Desubstantives :

abadhānaku-, to be heard or attended to, to be granted.

kāma-, to be of use.

kāryyare-, to be of service when occasion arises.

dikhibāre-, to be seen, be known, be experienced.

265. √uṭh-, to rise, get up.

Intensives showing suddenness :

kahi-, to speak up or out, get up and speak.

ghini or *gheni-*, (a sore) to become very painful.

camaki-, to wince, be startled, to take a sudden fright, shake in fear.

jamaki-, to become full of grandeur and crowded. <

jamaḱāibā-, to make a show.

jali-, to break out into fire, be kindled, glitter.

jīi or *jīi-*, to revive, be restored to life.

phuṭi-, to be full blown, be manifest, be seen clearly.

bañci-, to come to life, be resuscitated.

basi-, to sit up from a sleeping position; to be able to sit up without another's aid.

mahaki-, to be filled with sweet smell.

māti-, to become excited at once; become very itching or painful; attain the power of intoxicating. < *mātibā-*, be maddened.

rodi-, to cry loudly all of a sudden. < *rodibā-*, to weep.

266. ✓*kar-*, to do, perform.

(a) Intensive Continuatives :

urāuri-, to fly here and there.

kaaṇlā kaaṇli-, to coax, cajole, to please by soft oily words.

kudākudi-, to frisk or jump up; to tread or press a thing by heels.

kundākundi-, to give a continuous sound beating or cudgelling; to finish a thing by frequently turning it on the lathe.

garāgarī-, to roll on. < *garibā-*, to roll or wallow on the ground.

(b) Intensives :

(i) *āta-jāta-*, to manage or guide; to carry through.

(ii) *kaṭakai-*, to invade a country with army, start for the theatre of war.

kutei-, to insist, be obstinate. < *kuteibā-*, caus. of *kutibā*, to appraise.

jācei or *jācāi-*, to have a thing tested in the market to ascertain its value and quality, test a piece of gold as to its value and quality.

(c) Causatives :

(i) *nei-*, to cause to reach.

(ii) *ubhā-*, (or *ubhā karāibā*.....caus.), to cause to stand up, erect, set up.

chirā-, to cause a person to stand up, build up, cause to happen.

(d) Desubstantives and Syntactives :

(i) *ai-*, to vomit.

aiṇṭhā-, to make the whole of the food impure by eating a part thereof.

aini-, to make jest, feign, importune, raise a frivolous objection.

annadhvaṁsa-, to eat a person's salt without rendering any service.

anvaya-, to construe, paraphrase.

aparādha-, to commit an offence.

abhiśāpa-, to imprecate, curse.

arpaṇa-, to give, entrust.

irṣā-, to envy, feel impatient at another's prosperity.

uṭṭhas-, or *uṭhā-baiṭhā-*, to stand and sit frequently.

upāsa-, to fast.

kheda-, to grieve.

gata-, to pass time.

dayā-, to take pity upon another.

- darśana-*, to visit an idol face to face, have an audience with an idol or a king.
dibhāga-, to bisect, divide.
dekhā-, to meet another, pay a visit to, pay one's respect to.
dhṛta-, to catch, seize, arrest.
nirbhara-, to rely solely or depend on a person, rest on, hang on.
pūrā-, to fill up, finish, bring to a close, accomplish.
prahāra-, to strike, beat.
birājā-, to be present; to sit; to go; to come.
- (ii) *aṅgī-*, to accept.
achā-, to draw or make a circular furrow-line in a field before ploughing it through and through.
antara-, to send away, drive away, separate, forget.
alaga-, to separate.
astu-, to assent to a person's prayer.
ahetu-, not to attend.
ātmasāl-, to appropriate.
iti-, to finish.
dutīya-, to second a proposal, marry a *śūdra* widow.
dvidhā-, to split up, divide into two.
parhā-, to study, learn.
mane or *manare-*, to remember, recollect, imagine.
leutā-, to employ counteracting means against the effects of a medicine or a mystic application.
- (e) Hybrid Compounds of the Simple Intensive type¹ :
'admit'-, to admit.
'appeal'-, to appeal.
'assess'-, to assess.
'commit'-, to commit.
'copy'-, to copy.
'compose'-, to compose.

267. √kah, to advise, inform verbally, speak, publish, relate, consult, compose.

Adverbatives :

- urāi* or *urāikari-*, to defame a person, slander a person.
kasañlāi-, to speak soft words, please with oily words, cajole, coax, flatter.
kholikari-, to speak plainly.
dekhāi or *dekhei-*, to illustrate, support by citing similar cases, speak indirectly, hint.

1. In these examples the English Spelling is preserved to make the matter clear.

dekhāi-sikkhāi-, to attack or rebuke a person indirectly or by implication without mentioning his name.

phīṭāi-, to make a clean breast of everything, speak out a thing clearly.

pheri-, to speak clearly. < *pheribā-*, to remove, open.

bañōāi-, to deceive, speak in such a manner so as to save a person from blame.

bulei bulei-, to speak (something) indirectly and in a round-about manner.

bhañāi-, to explain a matter in detail.

268. ✓ *kārh-*, to bring out, take out, draw out, shed tears.

Intensive Adverbatives :

khañi-, to dig out, open a pit for bringing out paddy etc. already stored therein.

phara(re)bi-, to defraud, act fraudulently.

269. ✓ *khā-*, to eat.

(a) Intensives :

(i) *cum, cumā* or *cumbā-*, to imprint a kiss, kiss.

tham-, to come to a sudden stand-still, stop at once, be taken aback. < *thamibā*, to cease, stop.

(ii) *ghāli-*, to reel down.

(b) Adverbatives :

(i) *khunṭi-*, to eat grains of rice by picking them up from the ground.

ghini-, to purchase one's daily victuals in the market every day.

basi-, to consume or spend money without earning anything, to take one's meal sitting.

māgi-, to live on food begged of others.

māri-, to look very odd; to kill an animal and eat its meat.

(ii) *uṭhiā-*, to take a meal without paying for it.

uḍā-, to eat gratis.

270. ✓ *ghen-*, to hold, accede to, grant, wear, accept etc.

(a) Intensive :

jāñi-, to know well.

(b) Desubstantives :

kanṭhi-, to put on a string of necklace; to wear a string of holy Basil beads on being initiated or admitted to a Vaiṣṇava brotherhood.

khaṅga-, to misunderstand a thing, be displeased or sorry.

271. √cāl-, to move, walk, continue, happen.

Adverbatives :

māri-māri-, to advance slowly, advance.

lambi-, to be hanging, remain suspended; to increase in length; to leave company and go away.

272. √cāh-, to wish, desire, ask for, want, like.

Desiderative :

maribā ku-, to desire to die.

273. √cāh- (*cāhimbā* in dictionary), to look at, glance at.

Adverbatives :

kaṛei-, to cast side glances, ogle.

koṇiāi-, to cast a side long glance, ogle.

274. √chār-, to abandon, give up, cut off connection with, cease to do a thing.

(a) Intensives :

nei-, to see a man off; accompany a departing man to a certain distance.

raṛi or *raṛri-*, to roar, bray, scream, lament or wail loudly.

(b) Desubstantive :

uparodha-, to have no personal regard or consideration for the feeling of others.

275. √jā-, (*jibā* in Dictionary), to walk, go, move.

(a) Intensives :

aṛei-, to stand aloof. < *aṛeibā*, to move to one side.

aṛi-, to fly away, disappear, run very quickly.

ubhi-, to vanish, disappear, cease.

kaṭi-, to be cut, be set off, be lessened, be killed.

kudi-, to run.

kuhuli-, to be overbaked or overburnt, turn pale with a sense of shame or envy.

keterāi-, to become hard-boiled.

khāi-, to vex or pester a person much, ruin a person, eat up a thing.

kheli-, to be scattered, spread or diffused.

gaṛāgaṛi-, to roll on.

gheni-, to take away, remove, charm, lead.

ghenāi-, to take away, cause to be taken or carried.

capi-, to sink down, soak or sink, be frightened to silence.

cari-, to pervade or be diffused through the whole system (medicine, poison etc)

ciri-, to become torn to pieces.

chāṛi-, to be given up; to leave a thing, disappear, go elsewhere leaving the company of someone.

jali-, to be burnt to ashes; (fig.) to be afflicted.

- ḍeī-*, to overleap, leap over, overcome by jumping.
tāli-, to be burnt, be scorched, be troubled with hunger.
disi-, to be suddenly or unexpectedly seen, dance before
the mind's eye, be suddenly felt.
dhoi-, to be carried away by flood, be damaged by flood-
water.
paṭi-, to be settled (said of a quarrel or a dispute).
palāi-, to run away from a place.
pāi-, to get, arrive at, reach, come.
pāṭi-, to be pressed up.
piṭi hoi-, to be beaten or hammered. < *piṭibā-*, to go on
beating for some time.
puri-, to suffice, become full.
peḷi-, to push on one's way, go by pushing through
obstacles.
pochi hoi-, to be effaced, be forgotten.
pori or *pori pāri-*, to be burnt, be burnt to ashes, be charred.
phasi-, to be cheated.
phaṭiphuṭi-, to be split up at many places.
phitiki-, to become independent of, be separated from.
(*bandhūka*) *phiṭi-*, to fire suddenly and automatically.
basi-, to coagulate, be congealed.
bahaki-, to forget.
burī-, to disappear in the sky (said of a soaring pigeon or
paper-kite).
buli-, to walk, go a-walking, be stouter, melt, deteriorate.
bohi-, to flow down, be spoilt or lost.
bhini hoi-, to be pestered (from all quarters).
māri-, to spread, be on the increase (number of children
etc.); to walk, overspread.
māti-, to be mad in the pursuit of a thing, pursue a work
with zeal.
māni-, to admit one's guilt, confess unconditionally,
come fully under a person's control.
māri-, to get on anyhow, pass time, go on.
mili or *mili miṣi-*, to be gone at last, be united with, be
reconciled with each other.
lambi-, to be hanging, increase in length.
lāgi-, to become merged in, become joined to, continue.
libhi-, to be closed, go out of itself.
sāgi-, to sag or become bent in the middle; to cause to be
stored up.
haṭi-, to be defeated. < *haṭibā-*, to move back.

These occur in both active and passive constructions.

(b) Passives :

kahā-, to be spoken.*gaṇā-*, to be counted.*cirā-*, to be torn.*taulā-*, to be weighed in the scale.*taṛā-*, to be driven out, be uprooted.*thūā-*, to be placed. < *thuibā-*, to keep, put, place.*dekhā-*, to be seen, known, interred or concluded; to come to view.*dharā-*, to be caught hold of, be arrested.*dhuā-*, to be washed.*paṛhā-*, to be read, be deciphered.*pāvā-*, to be got, be recovered.*piṭā-*, to be beaten or hammered.*pūrā-*, to be thrust in.*peṣā-*, to be pounded.*marā-*, to be killed or beaten.*mārā-*, to become polluted or untouchable; to be lost, die.*ṣuṇā-*, to be heard distinctly, be rumoured.*saitā-*, to be stored up.*suhā-*, to be born or endured. < *sahibā*, to bear.

(c) Purposives :

gādhoi-, to go to bathe; to be deprived of certain privilege or enjoyment (fig.).*mutāi-*, to go to pass urine outside.

(d) Adverbative :

aṅkei baṅkei-, to move in a crooked manner like the serpent.

(e) Desubstantives :

aparate-, to disbelieve.*asiukāra-*, not to admit one's guilt.*kaṇe-*, to vanish, disappear.*kularu-*, to be excommunicated.*chobha-*, to swoon, faint.*nidrā-*, to sleep.*pāra-*, to be borne, be distinguished.*mae(ya)-*, to copulate (said of animals), have menses, be in heat. < *mae*, with, together with.276. ✓ *jogā-*, to be fit.

Abilitive conveying the sense of propriety :

ṣuṇi-, to be fit for hearing.277. *thā-* (*thibā* in dictionary), to be, exist, be alive.

(a) Continuatives :

karu thāē, he is doing.*dekhu thāē*, he is seeing.

karu thilā, he was doing.

dekhu thilā-, he was seeing.

karu thiba-, he will be doing.

dekhu thiba, he will be seeing.

(b) Intensive Continuatives :

kari thāē, he has usually done, is in the habit of doing.

dekhi thāē, he has usually seen.

(c) Completives :

(i) *kari thilā*, he had done.

kari thib, he will have done.

(ii) *lakhi-*, to have preordained; to have written already.

(d) Probabilitives :

(i) *karu thiba*, he may be going.

karu thātā, he might be doing or 'if he were doing'.

(ii) *kari thātā*, he might have done or 'if he had done'.

(e) Desubstantive :

manare-, to be the subject of one's attention.

278. ✓ *de-*, to give.

(a) Intensives (with a causative force when the main semanteme is in the causal form) :

aṇāi-, to cause a thing to be brought in or fetched; to cause a thing or pot to incline to a side.

urāi-, to liberate, cause to disappear, evade hearing, make one a laughing stock.

urī-, to sharpen an instrument. < *uribā*, to sharpen.

kamāi-, to lesson, pare the nails and shave. < *kamāibā*, to lesson, diminish.

kahi-, to speak out, divulge, give out.

kudikādi-, to crush a thing by repeatedly treading over it.

kuhulei-, to overbake a food which is being cooked; to start the preliminary smouldering in an oven.

khuāi-, to feed another by putting food in his mouth.

garāi-, to cause a man die of starvation.

garāgarī-, to roll on the ground.

ghāṇṭī-, to agitate. < *ghāṇṭibā*, to stir up.

calukari-, to eat at one gulp, misappropriate.

cihni-, to distinguish good from bad, recognise.

charāi-, to cause to give up, cure, release, broadcast.

chāpi-, to print a book.

ḍiāi-, to pass over, cause one's disease to infect another person.

tari-, to drive away, expel, scare away, push off.

toli-, to pluck (fruits and flowers); to pick up (from the ground).

- dharā(re)i-*, to cause an accused or offender to be arrested.
dhoi dhāi-, to wash thoroughly. (Compleitive).
pāchoti-, to accompany a departing honoured guest for some distance to see him off.
pāṭi-, to press hard, reduce to powder.
purā(re)i-, to thrust suddenly, enable one to enter a place, admit. < *purāibā*, to fill.
pori-, to burn to ashes, destroy, char.
prabarttei-, to distribute.
phāṅki-, to deceive, evade, feign, show insubordination.
baṭhāi-, to hand over a thing.
bulāi-, to reel, have a sensation of reeling, have a tendency to vomit.
bhajā(je)i-, to have the truth of a matter established by proof; to have a thing proved or disproved by confronting the person concerned. < *bhajāibā*, to cause to pray, please a person by devotion, cause to be tried.
māri-, to press a person or a thing down to the ground or into the water; to droop down one's head; to thrust forcibly; to ram.
sāṃpi-, to make over, make over charge of. < *sāṃpibā*, to dedicate, offer. (cf. H. *saṃpṇā*).
hari-, to divide a number by another. < *haribā*, to divide a number by another.
hāburā(re)i-, to produce suddenly; to stop the motion or progress of a thing by suddenly putting an obstacle in front.

(b) Causatives :

- khoji-*, to cause to be searched out, cause a lost or missing thing to be recovered after searching.
ḍeī-, to cause to jump.

(c) Permissives or Causatives :

- (i) *carāi-*, to allow or cause cattle to damage a crop by grazing.
(ii) *dekhā-*, to allow or enable a person to see you, grant an interview.
dharā-, to permit oneself to be caught or apprehended; surrender one's self to a person.

(iii) Permissive :

- (*mate*) *āsibāku-*, to allow (me) to come.

(d) Adverbatives :

- kināi-*, to help a man in purchasing a thing.
dhari-, to make over (lit. to catch a thing and give it to another person), place before.

(e) Desubstantives :

achā-, See *achā karibā*.*apabāda-*, to give a bad name, defame, vilify.*apamāna-*, to disregard, set aside, insult.*abhiśāpa-*, to pronounce a curse.*ulākha-*, to cite as proof or authority; cite an example.*darśana-*, to grant interview, appear before, see.*bai-*, to spend away.*śaṅkā-*, to alarm a person.279. ✓ *dhar-*, to take hold of a thing, take with the hand, lift, carry.

(a) Adverbatives :

anāi-, to hold a pot or thing inclined sideways.*anī-*, to hold a thing or a person in an inclined posture.< *anibā*, to lean to a side.*āṅka (ku) rāi-*, to hold up as by a hook.*kaṅkaṛā (re) i-*, to hold very tightly as with a vice.*kāmuri-*, to catch a thing by the teeth after first biting it;
to grasp tightly, hold with a firm grip.*jāki-*, to embrace closely, hold tightly.*jāpaṭi-*, to hold tightly.*jābārī-*, to hold with a firm grip.*tāṅki-*, to hold a thing suspended.*toli-*, to take proper care, look after.*luli-*, to twist thread into rope. < *lulibā*, to dangle, drop
down.

(b) Desubstantives :

achā-, to plough up the area enclosed by a circular furrow-
line.*pacchā-*, to follow a person, pursue, press.*manare-*, to take a thing seriously.280. ✓ *dhā-* (= *dhāibā*), to run.

Adverbative :

pari uṭhi-, to run away quickly by ignoring all difficulties.281. ✓ *dhup-*, to run, attack, beat, strike.

Intensive Continuative :

dhāi-, to run several times or repeatedly.282. *na, nā, nī, nu, no-*, no, not.

Negative and Prohibitives :

(a) *nailā-*, did not come.*nahe-*, not, is not.(b) *nāsti-*, he or it is not, does not exist.*nāsti karibā-*, to refuse, reject, deny.(c) *nāhī-*, is not, does not exist.*nāhī karibā*, to refuse stoutly and repeatedly.

- (d) *ni-*, a prefix indicating prohibition.
nihe-, no, not, is not.
 (e) *nuhē-*, I am not (*nuhanti*, they are not).
dekhū nuhē, I am not seeing.
 (f) *noha(hu, ho)ti*, negation, no.
nohibā, not to be, not to happen.
nohū, I am not, (we) are not.

283. √ne- (= *nebā*), to carry, take.

- (a) Intensives (with a causative shade generally when the main semanteme is in the causal form :

uṭhāi-, to withdraw, kidnap.

urāi-, to cause to fly, cause to disappear.

kājal corāi-, to steal a thing deft-handedly from under one's very eyes; to play the sharper.

kaṛhāi-, to lead on.

khoji-, to search out (lit. to recover or find out a lost thing after search).

ghīci-, to draw away.

cihani-, to select what is wanted from amongst many.

charāi-, to snatch away, take away, free a thing from encumbrances or pledge.

chāpi-, to get a book printed at some press.

tari-, to drive away (from or to a place), push from behind, drive.

toli-, to pick up.

dekhi-, to test, take revenge, teach a lesson.

bhasā (se) i-, to cause floating thing to move down with the current.

māni-, to admit for the sake of argument.

rakhi-, not to return a thing bought, to retain a person as a servant.

luṭipāṭi- or *luṭilāṭi-*, to plunder and sack everything from a place.

luṭipīṭi-, to loot away everything by assaulting the people.

luṇṭhi-lāṇṭhi-, to exhaust a thing without leaving anything.

lakhāparhā (i) kari-, to have a document executed in respect of any matter, have a matter reduced to writing.

lekhi-, to write down, take note of, reduce to writing; to copy.

lekhi lākhi-, to take down anything fully.

hari-, to steal away (lit. to go away after stealing).

- (b) Adverbatives :

dharāi-, to cause a person to be arrested and brought before one.

dhari-, to decide, assume, suppose, hypothesize, take for granted; to lead or take forcibly a person or an animal.

bujhi-, to take charge of. < *bujhipā*, to know, understand.

māri-, to take away a thing by force or artifice; to snatch off.

luṇḍāi puṇḍāi-, to collect everything from every corner of a place or house and remove the same.

lekhi paṛhi-, to take or accept a document in one's favour from another person regarding certain transactions.

hari-, to carry away after stealing; to satiate.

(c) Desubstantives :

akaśa-, to be avenged on.

ahantā-, to have a grudge against a person.

khoj khabar-, to search, make enquiries.

pherā-, to take back a thing given, cause a person to go back.

284. √*pakā* (*ke*)-, to place, put, put on, wear, throw away.

(a) Intensives :

kahi-, to speak out a thing inadvertently; speak out at once.

koṛi-, to cut clods of earth with the spade; to strike the head on the ground; to rain in cats and dogs.

cihni-, to distinguish the good from bad; to recognise.

dhari-, to catch suddenly, catch up; to touch.

buṛā (re) i-, to cover the surface of, overcloud; to overspread; to destroy the prominence or individuality of a lower or softer thing; to inundate, flood.

māri-, to tread upon a thing unawares.

māri-, to kill, murder; to starve and neglect an animal to the point of death.

rakhi-, (an abilitive intensive), to be able to keep or maintain or save.

lekhi-, to note down (soon or hastily).

śuāi or *śoi-*, to cause to sleep away (a baby, by rocking or fitting the nipple of the mother's breast to its mouth or by singing lullabies).

(b) Desubstantive :

manare-, to remember, recollect.

285. √*paṭā-*, to pay or deliver money or things, make one agree.

Passive and Intensive :

pūrā-, to be completed, be finished, be accomplished; to complete, finish, fill up.

286. √*par-*, to fall, drop down, arrive, slip down, lie prostrate.

(a) Intensives :

(i) *ajāri-*, to be poured in.

āuji-, to lean on one side. < *āujibā*, to lean to one side.

āburī-, to be eager to do a thing by overloping others.

uburī-, to overcrowd a place, speak unasked.

ghāli-, to reel down. < *ghālibā-*, to reel, totter, lean down on one side helplessly.

camki-, to wince, be startled, shake in fear.

cui-, to flow down, fall in drops, ooze.

chitiki-, to be spluttered about, be thrown to a distance with force.

jarī-, to cling. < *jaribā-*, to be attached to.

jharī-, to fall down, drop down. < *jharibā*, to drop down from its proper place.

jhuñki-, to bend forward. < *jhuñkibā*, to reel, stoop forward.

ḍēi-, to leap, jump into (fire or water).

phāṭi-, (one leg) to become overtired.

basi-, to sit down suddenly, be bewildered, be struck with despair.

burī-, to have a bath by taking a hasty plunge; to bathe quickly.

buli-, to return soon, turn one's face sideways or backwards.

māri-, to feel the sensation of being pressed down from above.

rari-, to cry aloud, scream for a long time. < *raribā*, to wail loudly.

lampi-, to hang down, to descend, be suspended.

lahasi-, to sink down.

lāgi-, to be closely engaged in a piece of work.

luli-, to droop down. < *lulibā*, to dangle, be wrinkled.

losari-, to be unsettled or unstable (said of watery clay); to become flaccid (as of ripe mango); to hang flabbily.

soi-, to fall asleep, become flabby or slack.

(ii) *āburā*, *abhurā*, *aba(bu, bo)rā*, to be eager to do a thing, by overloping others; to come in contact with many simultaneously; to undertake a work when it is not necessary.

uburā, *ubharā-*, to speak unasked; to overcrowd a place.

kacarā-, to fall down with a thumb.

cihmā-, to be detected or marked, be publicly known, be well known, be ascertained by symptoms.

- dekhā-*, to encounter, come across.
dharā-, to be apprehended or arrested, be caught red-handed, be ascertained, be under another's clutches.
pūrā-, to be completed; be able to keep one's promise, do one's duty.
burā-, to keep oneself concealed; to pull the wire from behind.
mārā-, to die, be killed.
suṇā-, suṇā-, to be heard distinctly, be heard.
- (b) Adverbatives :
ulaṭi or olaṭi-, to fall upside down.
chiri-, to drop down, become more slender.
dhāi-, to assemble at a place by running up from various distances.
- (c) Desubstantives :
maalāṇa (na)-, to become pale, disperse. < *maalāna* < Sk. *mlāna*.
manare-, to be remembered, occur to one's mind.
śikṣare-, to be led or guided by another's bad advice.
287. √*palā (le)-*, to run.
 Intensives :
gheni-, see *gheni jibā*.
chāri-, to be given up.
dhāi-, to run away, flee away.
pari-uṭhi-, to leave a place in hot haste.
288. √*paś-*, to enter, remain within, take refuge.
 Adverbatives :
jhāsi-, to enter a place forcibly. < *jhāsibā*, to plunge into fire or water, commit suicide.
palāi-, to flee from danger and take shelter in some place in fear, take refuge.
289. √*pā-*, to get, receive, earn, enjoy, suit, reach, agree.
- (a) Acquisitives :
kacarā-, to fall down with a thump.
dekhā-, to get or be able to see, have an interview.
suṇā-, suṇā-, to get to hear; to hear a matter from the report of others.
- (b) Desubstantives :
akal-, to get wisdom from another, learn a lesson.
abastā-, to suffer misery.
khaṅga-, to misunderstand a thing, be displeased or sorry.
darśana-, to have a sight or view, get an interview.
vāpas-, to get back,

290. ✓*pār-*, to be able, be fit, spread on the ground.

Abilitives :

uṭhi basi-, to be able to sit down or stand up; be able to move about.

kari-, to be able to do.

kahi-, to be able to say.

kuruli-, to be able to make a loud sound; to laugh loudly in joy.

dekhi-, to be able to see, exercise one's eyesight; (fig.) to like to love, be pleased with the bad or good conditions of another.

lāgi-, to be suitable or convenient for being put on.

śaki-, to be able to do a work.

śuni-, to be able to hear a thing.

291. ✓*pūrā-*, to fill, complete, accomplish.

Adverbative :

māri māri-, to fill up a receptable by pressing or squeezing things into it.

292. ✓*bas-*, to sit.

(a) Intensives showing suddenness :

uṭhi-, to sit up, suddenly get up from bed (lit. to sit getting suddenly up from bed).

uburi-, to kneel down; to undertake a thing unasked.

māri-, to grapple; to pounce upon suddenly and lay oneself on the body of the other, overpower a person; to take forcible possession of a thing; illegally retain another's dues. < *māribā-*, to press down from above, crush, attack.

(b). Continuatives :

āgei-, to expect, to keep or sit waiting. < *āgeiba*, to advance.

jagi-, to keep a vigilant watch. < *jagibā*, to watch, guard.

tāki-, to wait for hankeringly, angrily look out for, be on the lookout.

tāki-, to watch eagerly. < *tākibā*, to stare, wait.

dhari-, to harp upon, insist on, hold a thing for a long time.

293. ✓*bul-*, to walk, move, move to and fro, take a walk, surround.

Intensives :

kahi-, to publish a matter, broadcast, proclaim a matter.

bajā(je)i-, to publish evil things of a person, defame a person.

294. ✓*mar-*, to die, disappear, cease.

(a) Intensives :

pari-, to fall down with force, continue to stay at a place with great difficulty.

dari-, to lead a life of dread; pass one's days in fear.

(b) Adverbatives :

ḍubi-, to commit suicide by drowning one's self into water.*dagdhi-*, or *dagadhi-*, to be sorely afflicted. < *dagadhibā*,
< Sk. *dagdha*.*buṛi-*, to commit suicide by drowning; die by drowning,
be drowned to death.295. √*mār-*, to kill, murder, strike, beat.

(a) Intensives :

jhānki-, to peep stealthily, peep over a high barrier. <*jhānkiḥā*, to look from a covert*paṛi-*, to fall down with force, continue to stay at a place
with great difficulty.

(b) Adverbatives :

gaṛāi-, to cause a man to die of starvation.*ḍubāi- buṛāi- burei-*, to drown a person, kill a person by
causing him to sink in water or by immersing him in
water.

(c) Desubstantives :

andāji-, to say a thing only by guess.*āgā-*, to predict by guess, say something beforehand.*kudā-*, to dance, jump high in the air.*cirā-*, to spring or jump up.*ḍubā-*, to dip into the water.*phel-*, to close a business owing to loss, become insolvent.*lahari-*, to rise in billows or waves; become billowy.296. √*mil-*, to get.

(a) Acquisitive :

dekhā-, to have an interview of, be found, be met with.

(b) Desubstantive :

darśana-, to have a sight or view, get an interview.297. √*miṣ-*, to be mixed up, reach or overtake a person.

Intensive :

māri-, to attack or fall upon a person to beat him, assault.298. √*rakh-*, to protect a person from danger, deliver from danger,
keep.

(a) Simple Continuatives :

jāki-, to hold on a thing very tightly.*dhari-*, to keep under one's control.*buṛāi-*, to cause a thing to be under water for some time,
keep a thing immersed in water.

(b) Intensives :

kahi-, to speak beforehand.*lekāi-*, to note down for future reference.

(c) Desubstantives :

akaśa-, to have a grudge against a person.*ahantā-*, to have a grudge against a person.*uparodha-*, to accede to another's request, to have regard for the feelings of others.*manare-*, to remember.

299. √rah-, to give up, emit, let loose, abandon, move with speed.

(a) Continuatives (at times, Simple Continuatives) :

ghoṭi-, to keep enveloped, surround.*chāi-*, to cover for a long time.*jīi-*, to live, go on living, be alive.*jumi-*, to accumulate firmly at a place, be heaped up at a place.*lāki-*, to look for eagerly, expect, watch impatiently for, be on the look out.*takāi* or *takei-*, to keep on looking at, gaze at.*paṛi-*, to lie at one place for a long time, be pending, wait for a long time, be confined to bed for a long time.*bañci-*, to be alive, continue to live, live long.*basi-*, to sit idle.*buṛi-*, to stay for some time under water: to remain greatly attached to a person.*māri-*, to occupy permanently, possess, envelop, overcloud.*moṛi māṛi hoi-*, to keep silent being helpless.*lākhi-*, to be attached firmly, be attached to by ties of attention or love.*lāgi-*, to be attached for a long time; be engaged in a work for a long time.*luci-*, to lie hidden for sometime, be ambushed..*loi-*, to sleep on, be asleep for sometime, go on sleeping.

(b) Desubstantive :

upāsa-, to starve.

300. √lāg-, to attach, join a thing to another.

Inceptive :

karibā ku-, to begin to do. (*karibā ku lāgi*, I begin to do.)

301. √lagā (ge)-, caus. of √lāg.

Desubstantive Continuative :

dauṛ-, to continue to run, visit a place very often, run.

302. √sār-, to complete, accomplish.

Compleatives :

khāi-, to eat up.*hoi-*, to have finished, be over.

303. √*he-*, to be accomplished, happen, become, reach.

(a) Intensives :

āñāi or *añi-*, to incline to one side; to lie on the flanks.

āṇḍāli-, to be at a loss. < *āṇḍālibā*, to grope in the dark in search of a thing.

āñki-bāñki-, to curve, bend.

ugurāi-, to boast of one's excellences; to arrogate.

udhei-, to lean to, lean on or upon.

kāañlei-saañlei-, to coax repeatedly.

kacāri-, to strike one's limbs on the ground angrily; to fall on the ground with a slip.

kamāi-, to lessen, shave. < *kamāibā*, to lessen.

kahi-, to proclaim one's self, boast, brag.

kuphāi-, to be gathered or collected at one place; to pour a thing in profusion at one place.

kunḍāi-, to scratch one's own body for alleviating itching; to feel itching sensation in the body; to comb one's own hair; to feel the sexual passion or lust.

kudikādi-, to frisk or jump up, tread or press a thing by heels, dance.

kunthei kāñthei, kunthei kuhuri-, to give vent to restlessness and pain.

kurāñṭi- or *gurāñḍi-*, to be agitated, roll on the ground in pain; to clear straw from paddy.

khāñṭi khunṭi-, to hesitate, show niggardliness.

ghaṣi-, to rub one's body against a thing or another's body.

ghāñṭi- or *ghāñṭi cakati-*, to put into much trouble, harass, disturb or perturb the mind.

ghāli-, to reel, totter, whirl.

ghoṣi-, to repeat, learn by heart.

cahati-, to flutter or become prominent.

jākijāki-, to shrink from doing a thing.

jākijuki-, to contract one's limbs, be close-fisted, shrink from spending money.

jhangari-, to wrangle, be garrulous.

jhajaki-, to be frightened or alarmed; to produce a low muffling sound.

jharāi-, to engage in a brisk exercise with a view to digest one's food; to be excited, be maddened.

tāri-, to eject a person from an occupied place.

tāhi-, to gasp violently, be very sportful and active.

toli-, to gasp violently.

darali-, to be trampled or pressed, be afflicted or pestered, wallow.

dahi-, to undergo harassment, suffer great mental anxiety or worry.

duhī-, to strain.

piṭi-, to strike (one's self).

praṇipatya-, to make obeisance, bow-down.

bulāi-, to reel, have a sensation of reeling, have a tendency to vomit.

bhīṛi-, to pull one's self with force in order to be extricated from a bondage, throw about one's limbs.

māri-, to strike one's head or weapon on one's body, strain one's limbs, strike on the ground.

(b) Passives and Impersonals :

(i) *ajāri-*, to be poured profusely. < *ajāribā*, to pour out profusely.

īri-, to be spilt from an overful pot; to be swollen with pride. < *īribā*, to spill.

kahi-, to be spoken, be described.

kiṇi-, to be purchased; to be under life-long obligation to a person.

gañji-, to be awfully busy, be insulted, be troubled or harassed. < *gañjibā*, to insult.

geñji-, to be thrust; to rust one's self into a very narrow space. < *geñjibā*, to thrust, poke.

ghaṣi-, to be rubbed.

ghori-, to be rubbed; to be decayed or worn out by constant rubbing.

chāi-, to be covered.

janti-, to be destroyed or powdered, be compressed.

toli-, to be raised.

duhi-, to be strained, be capable of being milked or squeezed.

piṭi-, to be beaten.

peṣi-, to be pounded, be pressed.

hampori-, to be thrown away.

(ii) *kahā-*, see *kahā jibā*.

gaṇā-, to be counted.

ghenā-, to be accepted, considered or granted.

peṣā-, to be pounded, be pressed.

baṇā-, to be mistaken, be dumb-founded; not to be understood or known.

sāitā-, to be stored up.

(iii) *admiṭi-*, to be admitted.

(c) Continuatives :

(i) *chirā-*, to stay, abide, happen, stand up.

- (ii) *tāngi-*, to remain suspended.
darāṇḍi-, to be groping in the dark, flounder, be bewildered.
- (d) Desubstantives :
- agrasara-*, to advance, lead, vigilantly pursue, progress.
antarachu-, to disappear.
abagata-, to come to know.
alaga-, to be separated; to live separately; to be in menses.
ākuli-, to be much distressed.
āga-, to be in front.
uṭh bas-, to be restless.
upasthita-, to attend, to present.
ubhā-, to stand up, stand erect.
ham-, to become less, lessen.
badābadi-, to speak mutually, converse.
māni-, to stand surety for another.

II. Verbal Composition in Bengali

304. $\sqrt{āch-}$, to be.

- (a) (i) Progressives, (present) :
karite chen(a), *kā'rchen(a)*, he is doing.
calite chen(a), *ca'lchen(a)*, he is walking.
- (ii) Progressives, (past) :
karite chilen(a), *kā'rchilen(a)*, he was doing.
calite chilen(a), *ca'lchilen(a)*, he was walking.
- (b) Continuatives :
karite āchen, he keeps on doing.
khāite āchen, he goes on eating; he lives to eat.
garite āchen, he continues building.
gāite āchen, he goes on singing.
parite āchen, he continues reading.
- (c) Permissives :
karite āche, it is permitted by law, religion etc. to do.
jaitē āche, it is permitted by law, religion etc. to go.
- They are of injunctive character.
- (d) Completives :
bāciyā chen, he was escaped; he escaped away.
suiyā chen, he was slept; he slept away.
- (e) Continuatives (simple and intensive) :
(yatna') kariyā āchen, he is making efforts; he goes on making efforts.
cāhiyā āchen, he is expecting; he goes on expecting.
basiyā āchen, he is sitting; he goes on sitting.
suiyā āchen, he is sleeping; he keeps on sleeping.
- (f) Continuative :
dharei āchi, I am holding.

305. *√āsi-* or *√āsi-*, to come.

(a) Continuatives :

dhariā-, to keep on seizing (lit. having seized come),

pāiyā-, to continue getting.

haiyā-, to go on becoming.

(b) Progressive :

laiyā-, to fetch.

306. *√uṭh-*, to rise.

Intensives showing suddenness :

rāga kariā- or *rāga kare-*, to burst into a rage.

hāsiyā-, to burst out laughing.

bidyut camkiyā-, to suddenly flash (as lightening).

ghaṭiyā-, to turn out, come to pass.

307. *√kar-*, to do.

(a) Desubstantives :

anādara-, to disregard.

āhāra-, to eat.

uttara-, to reply.

ceṣṭā-, to try.

jamā-, to gather.

darśana-, to see (i. e. the deity in a temple).

dekhā-, to visit.

doṣa-, to do something wrong.

nata-, to humble.

parīkṣā-, to examine.

‘pāss’-, to pass.

pūjā-, to worship.

‘phēl’-, to fail.

bhaya-, to fear.

mān-, to honour.

lajjā-, to feel ashamed or shy.

viśrāma-, to take rest.

śodh-, to pay a debt.

In old Bengali Caryās,

dīṭa (= *dīḍha*) *kariyā*, to make strong, strengthen, fasten.

(b) Causatives with the auxiliary verb *karāna*, to cause to do, in Rāḍha Bengālī :

(i) *ānā karāna*, to cause to bring.

khāvā karāna, to cause to eat.

ḍākā karāna, to cause to call.

devā karāna, to cause to give.

rākhā karāna, to cause to keep.

- (ii) in standard Bengali, Causative Desubstantives :
- gān karāna*, to make sing.
dāra karāna, to cause to stand.
nāc karāna, to cause to dance.
pān karāna, to cause to drink.
snān karāna, to cause to take a bath.
308. $\sqrt{khā}$ -, to eat.
 Passive :
mār-, to be beaten.
309. \sqrt{cal} -, to go, walk.
 (a) Continuatives :
parite-, to go on reading.
haite-, to be happening, continue to be.
 (b) Passives :
khāoyā calan, can be eaten.
dekhā calan, can be seen.
310. $\sqrt{cā}$ -, $\sqrt{cāh}$ -, or *icchā* \sqrt{kar} -, to wish for, require, want.
 Desideratives :
karite-, to wish to do.
dite-, to wish to give.
marite-, to wish to die.
311. *cāi*-, to require, ought, must. (Although $\sqrt{cā}$, this word is only used in this form).
 Compulsives :
jāoyā-, to be required to go, should or must go.
sāhāyya karā-, ought to help.
haoyā-, to be necessary to be informed.
312. $\sqrt{cūk}$ -, to err, mistake. (The $\sqrt{cūk}$ is non-Bengali in this context; it is borrowed from Hindī).
 Completives :
kariyā-, to have done, doff, finish up.
khāiyā-, to eat up.
313. $\sqrt{jāo}$ -, to go.
 (a) Intensives : "Found in the old Bengali Caryās" :
uṭhe (= *uṭhi*)-*geli*, went out suddenly.
ṭuṭi geli, broke away.
 (b) Intensives :
caliyā-, to go away.
laiyā-, to take away, carry, carry off.
 (c) Inceptives :
basiyā > *bose*-, to sit down for something.
lāgiyā > *lege*, to set out, start.

- (d) Continuatives, simple :
dethiyā-, to be rising.
deriyā-, to be flying (also *urīyā-*, to be flying).

- (e) Continuatives :
khāiyā > *kheye-*, to go on eating.
pariyā-, to go on reading.
bakiyā > *boke-*, to go on prating or chattering.

- (f) Passives :
khāoyā-, to be eaten.
dekhā-, to be seen.
mārā-, to be killed, get killed.

- (g) Syntactive :
āsiyā-, to matter, signify, make a difference.

314. *√tol-* (or *tol* *√āch*), to raise up.

Compleatives showing gradual action :

- paripūrṇa kariyā-*, to fill up completely.
kṣepiye-, to drive out.
gāthiyā-, to build up.

315. *√thāk-*, to be, exist, stop, stay, remain, continue, endure.

- (a) Progressive : habitual or conditional :
calite-thākiten(a), *ca'lte-thāhten(a)*; he would remain walking;
 if he remained walking.

- (b) Progressive future :
calite-thākiben(a); *ca'lte-thākben(a)*, he will be walking.

- (c) Compleative Continuative—habitual or conditional perfect :
caliyā-thākiten(a); *cale-thākten(a)*,

- (d) Compleative Probabilitive—future perfect :
caliyā thākiben(a); *ca'le-thākben(a)*, he may or might have
 walked; perhaps he has walked.

- (e) Continuatives, simple and intensive :
kariyā-, to go on doing; be in the habit of doing; to do often.
jāiyā > *jete-*, to continue going; be in the habit of going.
jāgiyā > *jege-*, to keep awake; to keep awake frequently.
doṛiyā or *dauriyā-*, to keep on running; run often.
basiyā > *bose-*, to go on sitting; remain seated.
berāiyā-, to go on walking; be in the habit of walking.
lāgiyā > *lege-*, to be engaged in something; to apply to
 do something.

- (f) Continuatives :
karite > *korte-*, to go on doing.
dite-, to go on giving; be in the habit of giving.
dekhite-, to go on seeing; see often.
parite-, to go on reading, read again and again.
(adhiṣṭhita) *hāite-*, to ascend (the throne) in succession.
hāsite > *hoste-*, to go on smiling.

316. ✓*deo-*, to give.

(a) Intensive : In the Old Bengali S. K. K.

āpi dibō, I shall bring.

(b) Permissives :

āsīte-, to let come.

khāite > *khete-*, to allow to eat.

jāite > *jete-*, to allow to go.

balite-, to allow to speak.

basite > *boste-*, to allow to sit.

(c) Intensives :

urāiyā-, to squander away.

chāriyā-, to leave off, let go.

ṛākā-, to have absconded.

diya > *diye-*, to give away (for good).

phaliyā > *phele-*, to throw away.

baliyā-, to call, speak out.

bujhiyā > *bujhiye-*, to explain.

bhangiyā > *bheṅge-*, to break away, break fully.

(d) Desubstantives, a few having the force of reflexive :

āhāra-, to give food, feed.

uttara-, to answer.

jala-, to give water.

jaga-, to join up.

darśana-, to show oneself.

phāki-, to cheat.

bātāsa-, to fan.

muṛi-, to wrap oneself up.

lāpha-, to jump.

śodh-, to pay debt.

hāmā-, to crawl on all fours.

317. ✓*dekh-*, to see.

Tentative :

kariyā > *kore-*, to experiment (lit. having done see).

318. *nay*, *nā*, a negative particle, no, not.

(a) Negatives :

thākā ucita ne, must not stop.

nā karite pāri, *karite nā pāri*, cannot do.

jāni nā or *nā jāni*, do not know.

(b) In poetry (and in some parts, slang) :

nāre (= *nā pāre* = usual, *pāre nā*) cannot or is not able,

likewise, *nārlo*, *nārilo*; *nārbe*, *nāribe*.

319. *nāi*, negative of *āche*, to be—does not exist, no.

Negatives :

āte nāi, does not come.

karite pāri nāi, not able to do.

nā balate nāi, must not say nay.

320. ✓*neo*-, to carry.

Intensives :

In Old Bengālī Caryās and the S. K. K.

kariyā > *kere*-, to match away.

kārhi nile, to describe.

cauri nila, stole away.

sere-, to finish up.

321. ✓*par*-, to fall (with intransitive verbs).

(a) Intensives indicating suddenness or hurry.

āsiyā > *ese*-, to come along to reach; reach.

uṭhiyā > *ūthe*-, to rise up, get up suddenly.

giyā-, to have rushed up.

ghumiyā, to fall asleep at once.

cumiyā-, to kiss quickly.

chiṭkāiyā > *chiṭkiye*-, to be scattered.

juṭe-, to join up.

nāmiyā-, to get out quickly, jump out suddenly.

basiyā > *bose*-, to sit down.

beriyē-, to go off at once.

bhāṅgiyā > *bhege*-, to run away, decamp.

māriyā-, to strike up, kill, knock down.

sariyā > *sore*-, to retire (silently).

(b) Passives :

dekhā-, to be seen.

dharā-, to be caught.

mārā-, to be beaten.

(c) Compulsive :

jāite-, to be required to go.

322. ✓*pāo*-, to get, find, manage to do a thing.

(a) Acquisitives and Abilitives :

jāite > *jete*-, to get to go; be able to go.

dekhite > *dekhte*-, to get to see; to be able to see.

sunite-, to get to hear; to be able to hear.

(b) Desubstantives :

ceṣṭā-, to try.

ṭṣṇā-, to feel thirsty.

bhaya-, to fear.

323. *pār*, to be able, can.
 Abilitives : (Probabilitives) :
āsīte-, can (may) come.
karīte-, can (may) do.
calīte > *calte-*, can (may) walk.
parāte pārā nā, cannot read—a negative abilitive.
324. *√phel-*, to throw, cast, (with transitive verbs) :
 Intensives and Completives conveying thoroughness :
kāṭiyā-, to cut down.
kāḍiyā-, to burst into tears.
khāiyā > *kheye-*, to eat up; to eat completely.
tūliyā-, to remove.
dhare-, to catch there and then.
pariyā-, to study thoroughly.
balīyā > *bole-*, to blurt out.
bādhīyā > *bēdhe-*, to tie up.
muchiya > *muchē-*, to rub off.
hāsiyā > *hese-*, to burst out laughing.
325. *√bas-*, to sit.
 Intensives showing suddenness :
uṭhīyā-, to sit up suddenly.
(ādeśa) kariyā-, to demand unexpectedly.
khūiyō-, to have lost.
peye-, to get mastery over.
balīyā-, to speak out suddenly, come out with words.
bādhāiyā-, to stir up.
likhiyā-, to write or have written at last.
326. *√rak-* or *√rav-*, to remain.
 Continuatives :
jāgiyā > *jege-*, to keep awake.
baṣiyā > *bose-*, to go on sitting; remain sitting.
lāgiyā > *lege-*, to be engaged; be fixed or working at something.
327. *√lao-*, to take, receive, accept, get, acquire, appropriate.
 (a) Intensives with a reflexive ring.
būjhiyā-, to examine (for oneself).
būjhiyā sūjhiyā-, to examine deliberately.
hariyā-, to snatch away, seize. (lit. having seized bring.)
 (b) Desubstantives :
paricaya-, to acquaint oneself with.
pratiśodha-, to take revenge, revenge.
bidāja-, to take leave.
viśrāma-, to rest, take rest.

328. √lāg-, to be in contact with, touch, adhere, stick.

(a) Inceptives :

karite > *korte*-, to set to do.

kahite-, to begin to say.

kāḍite-, to begin to cry.

khāite > *khete*-, to set to eat.

(b) Continuatives :

(*bakābaki*) *karite*-, to continue to gossip.

calite-, to continue to move or walk.

(c) Intensive Continuative :

uṭhiyā-pariyā > *uṭhe pore*-, to be up and doing, be at something tenaciously.

329. √hao-, to be, become, be born or produced, exist.

(a) Compulsives, implying necessity, obligation, propriety :

(*bharaṇa poṣaṇa*) *karite*-, to have to support, must support.

kinite-, must buy.

jāite-, must go, be obliged to go.

thākite-, must stay.

marite-, must die.

(b) Desubstantives :

'*pāss*'-, to pass in examination.

'*phēl*'-, to fail in examination.

bayākul-, to be confounded.

bidāja-, to depart.

(c) Passives :

(i) *āmāke dekhā hai*, I am seen (lit. they see me).

It is a modern construction. Here we have a verbal noun in -ā.

(ii) *āmi dr̥ṣṭa hai*, I am seen.

This is a learned form current in the high-flown Sādhū Bhāṣā of Sanskrit paṇḍits.

III. Verbal Composition in Assamese

330. √āch-, to be.

(a) (i) Continuatives (Present) :

kari chō-, I am doing.

dekhi chō-, I am seeing.

(ii) Continuatives (Perfect) :

kari āchō-, I have been doing.

dekhi āchō-, I have been seeing.

(b) Completives :

(i) *kari chō*-, I have done.

dekhi chō-, I have seen.

(ii) *āniyāche*-, has brought.

331. √*ān*-, to bring.

Adverbative (juxtaposed) :

dhari-, to bring having caught.

332. √*khā*-, to eat.

Passive :

mār-, to be beaten (cf. *si mār khāle*, he was beaten).

333. √*khuḥ*-, to wish.

Desiderative :

kariba-, to wish to do.

334. √*ga*-, to go, (a defective root).

The conjunctive participle *giyā* or *gai* from this defective root is often added to inflected verbs in all tenses and moods as an emphatic particle.

Intensives :

gece gai, took away.

gechil giyā, went away.

gel gai, went away.

thākil gai, he remained there.

deo gai, give away; or *diye gai*, he does give.

dharile gai, caught him up.

bheṭile gai, he did meet him.

rahil gai, he stayed there.

335. √*cāh*-, to wish.

Desiderative :

(*astra*) *juribāka*-, to wish to fit up the weapon. (cf.

Brahmāra dibāra astra juribāka cāhe wished to fit up the weapon given by Brahmā.)

336. √*ḥ*-, to go.

Passives :

dekhā-, to be seen.

dekhā nojāy, not to be seen.

dhovā-, to be washed, get washed.

povā-, to be reached, be accessible.

337. √*tul*-, to raise up.

Completive :

(*dhanu*) *lailanta tuliyā*, took up (the bow).

338. √*thā*-, to be, remain.

Probabilitive Completive :

ṣuni thākibā, you may have heard.

339. √*di*-, to give.

(a) Permissive :

kariba-, to allow to do.

- (b) *de* and *dekhon* or *dekhō* (*de* + *khō-*), as pleonastic suffixes express a mild request and a surprise respectively.

āhibā de, you would please come (the party being already willing to come).

bahibāde, do please sit down.

si dekhon āhil, (contrary to expectation) he has come.

340. *√dhar-*, to seize.

Inceptive :

kariblai-, to begin to do.

341. *na-*, *ni-*, *nu-*, *ne-*, *no-*, *no*.

Negatives :

nakare, does not do.

nimile, does not agree.

nubuji, does not understand.

nuṣunibā, (you) do not hear.

ne dekhi, is not seen.

neṭpāy, does not get.

nodhove, is not washed.

nohole, does not say.

Clearly the negative particle is prefixed to the conjugated root as integral part.

342. *√nah-*, is not (*na* + *√as* < **√ah*, *√ha*).

343. *√novār-*, is unable (< *na* + *√pār*, to be able).

Negative Abilitive :

karib-, 'to be unable to do'.

344. *√par-*, to happen.

Passive :

marā-, to be lost, ruined.

345. *√pā-*, to get.

Acquisitive :

ṣunib-, to get to hear, be fit or proper to hear.

346. *√pār-*, to be able.

Abilitives :

karib-, to be able to do.

dib(e)-, to be able to bestow (on).

347. *√lāg-*, to hit, be necessary.

Compulsives :

kariba-, must do.

khāba-, must eat.

348. *√hā-*, to be, become.

Passives :

(i) *karā hāy*, to be done.

diyā-, to be given, (cf. *mok diyā hāy*; I am given; lit. with reference to me, given i. e. giving takes place).

IV. Verbal Composition in Bihari

349. $\sqrt{āe-}$, to come.
 (a) Completive :
 ban-, to be completed.
 (b) Progressive :
 kand'te-, to go on weeping (lit. to come weeping).
 gāvata-, to come singing.
 roata-, to come weeping.
350. $\sqrt{uth-}$, to rise.
 Intensive denoting suddenness :
 bol-, to speak up suddenly.
351. $\sqrt{kar-}$, to do.
 Intensive Continuatives :
 āval- (Māg. Bihari), *āel-* (Maith. Bhojpuri), to come very often.
 kahal- to say often, be in the habit of saying.
 jāyal-, to go often.
 dekhāl-, to see frequently.
352. $\sqrt{cāh-}$, to wish.
 (a) Desideratives (in certain contexts conveying futurity) :
 (i) *bolal-*, to wish to speak.
 dekhāl-, to wish to see.
 mual or *maral-*, to wish to die, be about to die.
 (ii) *jāe-*, to wish to go.
 dekhāi or *dekhanvai-*, to wish to see.
 (*ghari*) *bāje-*, to wish to strike, be about to strike.
 (b) Compulsives (when $\sqrt{cāh}$ is in the form *cāhī*) :
 parhal cāhī, ought to read.
353. $\sqrt{cuk-}$, to err.
 Completives :
 khā-, to eat up.
 jā-, to have already gone or reached.
354. $\sqrt{jāe-}$, to go.
 Completives :
 khā-, to eat up.
 ban-, to be completed.
 Continuatives :
 bahate-, to keep on flowing.
 likh'te or *likhait-*, to go on writing.
355. $\sqrt{dāl-}$, to throw.
 Intensive :
 tor-tor- or *tori-*, to break into pieces.

356. √de-, to give.

(a) Permissives :

jāe-, to let go.

bole-, to let speak.

(b) Intensive :

phēk-, to throw away.

357. *nahī*, *nē*, *nā* and *nāhī*, no, not, is not.

Negatives (in Maith. Bhojpuri) :

naikhi, I am not.

kuch nā de, not used to give.

ham ihāse nā jaib, I will not go.

358. √par-, to fall.

Passive Intensives :

ban-, to be made up, completed.

sun-, to be heard.

359. √pāe- or pāv-, to get.

Permissive Acquisitives :

jāe-, to receive permission to go.

dekhai, *dekhanvai* or *dekhal-*, to receive permission to see.

baise-, to receive permission to sit.

bole-, to receive permission to speak, be allowed to speak.

360. √pār-, to be able.

Abilitive :

bole-, to be able to speak.

361. √rah-, to remain.

Continuatives :

gāte- (Māg. Bihāri), *gāvait-* (Maith. Bhojpuri), *gāvat ārat-* (West. Bhoj.), to continue singing.

calal-jāt-, to be going away.

paral-phirat-, to keep on prowling about.

parhat-jāt-, to go on reading.

bahat-, to go on flowing.

hāste-, *hāsat-*, to continue laughing.

362. √lāg-, to be joined, begin.

Inceptives :

kahe-, to begin to say.

khāe-, to begin to eat.

dekhai, *dekhanvai-*, to begin to see.

māre-, to begin to beat.

363. √le-, to take.

Intensives with a reflexive ring :

kāt-, to cut out for one's self.

rākh-, to lay by for one's self.

364. ✓*sak-*, to be able.

Abilitives :

jā-, to be able to go.

daur-, to be able to run.

bol-, to be able to speak.

V. Verbal Composition in Nepali

365. ✓*āu-*, to come, come on.

Completives :

thupari-, to assemble.

pari-, to occur.

pagi sari-, to be enough.

pharki-, to return.

366. ✓*āphāl-* or *aphāl-*, to throw, throw away.

Intensive :

cusi-, to suck out (poison from a wound).

367. ✓*khā-*, to eat.

(a) Intensives :

kuṭāi-, to be beaten.

moḍi-, to kiss.

(b) Intensives with a reflexive force :

jhiki-, to take out for one's self.

beci-, to sell for one's self.

(c) Desubstantives :

thes-, to stumble.

mār-, to be struck.

sak-, to be suspicious.

368. ✓*khōj-*, to seek.

Desiderative :

garnu-, to wish to do.

369. ✓*gar-*, to do.

(a) Intensive Continuatives :

āijāi-, to haunt, go to and fro.

gardai-, to be in the habit of doing.

bokdai-, to keep on carrying. < *boknu*, to lift, carry.

(b) Syntactives and Desubstantives :

āvai jāvat or *āvā jāi-*, to frequent.

gangan-, to grumble.

nidre-, to sleep.

bani-, to hire from day to day.

vāk-vāk-, to vomit, be sick.

hallā-, to make noise.

370. \sqrt{cha} -, to be.

(a) Continuatives :

bhāyāko chu, I have been.

bhāyāko thyan-, I had been.

bhāyāko hunta, I will be.

hunne thyan-, I would have been.

hūda chu and *hunchu*-, I am being.

(b) Intensives :

rahe-, to do, be.

371. \sqrt{chor} -, to let go, leave, give up, overlook, forgive, miss the mark.

Intensives :

pakri-, to arrest, catch.

pini-, to crush to powder.

rākhi-, to put aside.

372. $\sqrt{jā}$ -, to go, be wasted, be used up, be lost, be forfeited.

(a) Completives and Intensives according to the context :

uri-, to fly away.

utri-, to descend, dismount, get off.

umki-, to escape.

gali-, to melt, faint.

cari-, to ascend.

jāi-, to go off.

niski-, to break out.

bhāgi-, to run right away.

mari-, to die, pass away.

luki-, to take cover.

hīri-, to set off.

hoi-, to become (cf. *bhai gayo*).

(b) Passives :

bagi-, to be swept right away.

bigri-, to be spoilt, be corrupted, be destroyed.

rākhi-, to be placed.

(c) Intensives (with oblique infinitive) :

pasna-, to go right into.

pugna-, to reach, arrive quite at.

basna-, to settle down.

373. $\sqrt{thāl}$ -, to begin.

Inceptive :

garau-, to begin to do, rebegin doing.

It is chiefly used when restarting a work after an interval.

374. \sqrt{di} -, to give.

(a) Intensives (often the intensive force appears to be lost) :

kahi-, to speak, tell, say.

kāti-, to cut out, off.

- khāi-*, to eat up.
- jhāri-*, to shake off.
- jhiki-*, to take off, out.
- ḍholi-*, to spill.
- beci-*, to sell out.
- saki-*, to finish quite.
- hāli-*, to throw right in.

(b) Permissives :

- garnu* or *garna-*, to let do.
- jāna-*, to let go, let be.

(c) Adverbative :

- phiri-*, to repay.

(d) Desubstantives :

- utarā-*, to answer.
- kirāi-*, to hire, rent.
- guhār-*, to help.
- ḍhok-*, to salute.
- darśan-*, to give audience.
- dhyān-*, to attend to.
- bhog-*, to sacrifice.

375. *na-*, a negative particle suffixed to the verb or prefixed to the verbal participle.

Negatives :

- (i) *chuīna*, I am not (cf. *chu*, I am).
- huī na*, I am not.
- (ii) *na gar (iñ) da*, not doing.

376. ✓ *nikāl-*, to drive out, take out, remove.

Intensive :

- cusi-*, to pump out. < *cusnu*, to suck.

377. ✓ *nisk-*, to come out, go out, emerge, pass an examination.

Intensive :

- phuṭi-*, to sprout.

378. ✓ *paṭhāu-*, to send.

Causative :

- kadam rākhne-*, to make one keep steps.

379. ✓ *pāu-*, to get, find.

(a) Acquisitive :

- jāna-*, to get away.

(b) Permissive :

- jānu-*, to be allowed to go (lit. to find to go).

(c) Desubstantive :

- cāl-*, to perceive, feel, find out, understand; to be made to feel, to 'catch it'.

380. √*pug-*, to arrive, reach.

Intensives :

āi-, to arrive, have come.

jāi-, to approach.

381. √*phir-*, to turn, turn back.

Intensives :

ghulnu or *ḍulnu-*, to wander about.

ḍuli-, to walk about, wander about, tour.

382. √*phēk-*, to throw, throw away.

Intensive :

cusi-, to suck out (poison from a wound). < *cusnu*, to suck.

383. √*bas-*, to sit.

(a) Intensives :

uṭhi-, to stand up.

gheri-, to besiege.

jogii-, to be on one's guard; to be very vigilant.

dumki-, to lie in wait for. < *dumkanu*, to crouch.

(b) Desubstantives :

upās-, to fast.

othrā-, or *othrā mā-*, to hatch, sit (on eggs).

ciyā-, to search for.

bās-, to settle down, stay.

384. √*māg-*, √*mān-* or √*māḡ-*, to ask for, request.

(a) Desiderative :

gerne-, to want to do.

(b) Passives :

kuṭāi-, to be beaten.

dhani tulāi-, to be made rich.

385. √*mār-*, to kill, strike, beat.

Adverbative :

surkyāi-, to strangle to death.

386. √*rah-*, to remain, wait, stay.

Continuatives :

gardai-, to continue to do.

basi-, to continue sitting, keep sitting.

biūjhi-, to be awake.

luḳi-, to remain hiding, skulk.

387. √*rākh-*, to keep, place, appoint, leave, leave remaining.

(a) Intensives :

koci-, to force a thing upon any one. < *kocnu*, to thrust, force into.

jhiki-, to take right off.

di-, to give out right.

lyāi-, to bring right into.

(b) Simple Continuatives :

rijhāunu-, to keep pleased.

(c) Desubstantives :

icchā-, to wish. ~

kirpā-, to have mercy on, grant a favour.

dhyān-, to be attentive.

biśvās-, to keep one's word, be reliable.

388. $\sqrt{\text{lag-}}$, or usually *lai*/ $\sqrt{\text{jā}}$, to carry off.

Formed from past *lagyo* < *laigayo* past of *lai*/ $\sqrt{\text{jā}}$. TURNER.

It is an intensive.

389. $\sqrt{\text{lagāu-}}$, to put on, wear (clothes), arrange, fix, set up, plant.
< -caus. of $\sqrt{\text{lāg}}$.

(a) Inceptives :

dhān kuṭna-, to set to pounding rice.

(b) Desubstantives :

gherā-, to make circles.

ṭhes-, to cause to trip up.

bhāg-, to divide.

lāj-, to abash.

390. $\sqrt{\text{lā-}}$, to take.

Intensive :

gāji-, to take by force. < *gājnu*, to snatch away, ravish.

391. $\sqrt{\text{lāu-}}$, to apply, affix, set up, use, employ, set to, shut, put on.

(a) Causatives :

(i) *pagālṇa-*, to cause someone to melt something.

garnu-, to cause to do.

(ii) *tuhunu-*, to cause an abortion. < *tuhunu*, to be prematurely born.

bannu-, to cause to make.

lāgnu-, to cause to apply.

(b) Desubstantives :

khuṭ-, to trace.

bani-, to hire.

392. $\sqrt{\text{lāg-}}$, to be attached to, cling to, persevere; apply.

(a) Inceptive :

pugna-, to begin to arrive or reach, approach.

(b) Intensive :

āi-, to befall, happen, attack.

(c) Desubstantives :

- udās-*, to be depressed.
udekh-, to be astonished.
khiyā-, to get rusty.
nidrā-, to be sleepy.
lāj-, to be ashamed.

393. ✓li-, to take.

(a) Acquisitive :

- jāni-*, to get to know.

(b) Intensive :

- khosi-*, to snatch right away. < *khosnu*, snatch away,
 take away.

(c) Desubstantives :

- kirāi-mā-*, to rent, hire.
mān-, to acknowledge.
sās-, to breathe.
svād-, to taste.

394. ✓sak-, to be able, can.

Abilitives :

- khāunu-*, to be able to eat.
garnu-, to be able to do.
dinu-, to be able to give.

395. ✓saki-, to be finished, be completed, come to an end.

Compleatives :

- umli-*, to boil quite.
khāi-, to finish eating.
gari-, to have finished doing, doff.
hoi-, to become finished (past. *bhai sakiyo*).

396. ✓hāl-, to throw, throw in, put in, place in, pour in, put on.

(a) Intensive Compleatives :

- āi pugi-*, to approach right up to.
khāi-, to eat up.
gari-, to have finished doing, doff.
jai-, to go away.
tāpi-, to get quite warm.
li-, to take right away.
saki-, to finish quite.

(b) Desubstantives :

- kiriyā-*, to swear.
khel-, to sneak.
gherā-, to circle round.
suli-, to hang.

397. ✓*hīr-*, to go, walk, move.

Intensive :

ḍulī-, to walk about.

li-, to take away.

398. ✓*hu-*, to be.

(a) A tense-auxiliary, Continuative future perfect :

bhayāko hūlā-, he will have been.

(b) Desubstantive :

icchā-, to be desired.

VI. Verbal Composition in Kashmiri

399. ✓*an-* or *ān-*, to bring. Gr. p. 35.

Adverbatives :

tāb-, to bring forward endurance, endure.

nāddith-, to bring having called out, called for, summon, send for.

400. ✓*ās-*, to be, become (lit. to sit, hence, to remain, continue).
Gr. pp. 50.

(a) Continuatives :

(i) *osu karān*, (he) was doing.

(ii)*karān āsahā-*, had I been doing.

(b) Completives :

osu koru-motu, he had done.

āsihe koru-motu, had (I) done.

(c) Probabilitive :

āsi karān, (he) is probably doing.

Clearly it is a tense-auxiliary like Hindi, *thā* or *honā*.

(d) Intensive :

tyapith-, to be brimful (pressed down and running over).

401. ✓*ich-*, ✓*yich-* or *yach-*, to wish, desire. (Gr. pp. 1211).

Desideratives :

-karun, to wish to do.

-lekhun, to wish to write.

402. ✓*kar-*, to act, keep, achieve, make, cause. (Gr. pp. 472).

Desubstantives :

(i) *an-*, to eat food.

āradan-, to worship.

prakhṭu-, to make manifest.

(ii) *angrīji-*, to do the Englishmen, speak English.

kāsuru-, to play the Kāśmīrī man, speak Kāśmīrī.

403. √*gac̥h-*, to go, proceed; to be, become. Conj. 3. (Gr. pp. 313).

(a) Intensives and Completives :

karith-, to make and finish, doff.

khasith-, to ascend, rise, arise.

kheth-, to eat up.

calith-, to go away.

chapith-, to hide oneself.

daj̥ith-, to be burnt up.

bihiith-, to sit down, settle down.

marith-, to die.

maṣith-, to forget.

mīlith-, to be exactly alike, become united.

rūjiith-, to be stopped, impeded.

likhith-, to become written, be reduced to writing.

vasith-, to descend.

vaḍith-, to fly away.

vuphiith-, to fly away.

vvathith-, to ascend, rise, arise.

hyath-, to take away, carry off.

(b) Desubstantives :

atha-, to get out of hand, be insubordinate.

ānta-, to go beyond the end, be at the last extremity.

baḥavās-, to occur mutual abuse.

badran-, to get increased; (increase to take place). (Gr.

bul-, to occur a mistake, miss, err.

404. √*gac̥h-*, to be proper, right, advisable; to be necessary. conj. 2 (Gr. pp. 313).

(a) Compulsives indicating propriety or necessity :

(i) Actives :

-dini, must give.

-rōjani-, must remain.

(ii) Passives, Impersonals and Personals :

gac̥hi yic̥h āsañ^u, it is proper to desire, one should wish.

-muāph karunu, it is proper to make pardon; please pardon.

-mīṭhi dini, it is proper to give kisses.

-gañchun^u, must go.

-phikir^u thavanu, must take thought.

-yinu-, must come.

-rojunu, must stay.

gac̥hau cyani, drinkings are proper, one should sip.

405. √*cal-*, to go, proceed, move along, be in motion. (Gr. pp. 366).

Intensives :

trāvith-, to give up, abandon.

nīrith-, to emerge and become suddenly uttered.

hyath-, to carry off, elope with, take away (lit. to take and run off).

406. ✓ *ēhan-* or *ēhun-*, to throw down, hurl, drop. (Gr. pp. 1060).

Intensives, with an idea of violence, hurry or totality :

kaḍith-, to cast out altogether, expel, drive out; to take off, doff (clothes).

chakith-, to scatter abroad; esp. to throw out into the open dust, sweepings etc., collected in a basket.

chalith-, to wash one's hands of another person, entirely to abandon friendly intercourse.

chīṭi chīṭi-, to thoroughly master (some branch of learning, art etc.)

chāpith-, to overwhelm (some subordinate) with abuse.

ṭakith-, to overwhelm with abuse.

ḍuvith-, to sweep something away.

hodu tulith-, to wipe off, sweep off.

trāvith-, to throw away, give up, abandon (any work).

dith-, to cause to complete a work (esp. the marriage ceremonies of a girl).

dvabarith-, to hurriedly bury or hide in the ground, especially of stolen goods or the like.

d^anith-, to abandon with indifference.

napith-, to beggar a person by swindling (esp. in gambling) or by taking bribes for some services that will never be performed.

nyāgalith-, to swallow down, swallow completely.

pihi pihi-, to persistently teach (a dull or inattentive pupil), to repeat a lesson.

puśrāvith-, or *puśrith-*, to insist on making something over or on supplying means to an unwilling recipient.

phiri phiri-, to be a receptacle of good fortune; to be full of prosperity.

phirith-, to insist on plenteously making over (something to somebody); to put a garment reversed.

phuṭ^arith-, to smash (something).

bakith-, to pour forth angry abuse at a person.

muhith-, to openly carry off property gained by swindling.

rasavith-, to abscond or run off secretly.

vālith-, to bring down, cause to descend.

vuḍāvith-, to squander away, dissipate.

407. √*tag*-, to be known how to be done, be possible (mentally).
(Gr. pp. 965).

Abilitives :

maṅgun-, to know how to ask for.

vanun^u (*tagi*), can tell.

408. √*trāv*-, to let go, let loose, loose, go hold of, release. (Gr. pp. 1033 ff.)

Intensives :

chala karith-, to break anything in pieces.

cīrith-, to wring out (water from a cloth).

chaṭith-, to cut away, cut off and throw away finally, get rid of.

desith-, to slap or thump severely.

d^anith-, to shake out, regard with indifference.

bakith-, to vomit.

409. √*thav* or √*thāv*-, to put, place, set, lay (upon or before).
(Gr. pp. 987 ff.)

Intensives and Completives :

rachya karith-, to put in some safe place and guard securely and carefully.

khaṭith-, to put in a secret place, to hide away.

cāvith- to slander one person to another (lit. having made to drink to put; to tell tales about one person to another so as to cause them to sink into his mind).

cyath-, to drink up the entire contents of a drinking vessel and to set the latter down empty.

ēyalith-, to cram into, force into (and leave there).

tyapith-, to fill to the brim (pressed down and running over).

ṭhik^arāvith-, to fix, establish, instal.

ḍālith-, to winnow.

ḍāli dāli-, to winnow bit by bit.

trapi trapi-, to forcibly keep on cramming till there is no more room whatever.

troparith-, *troparāvith*-, to shut up or cover tightly (a door, window etc.) to shut up etc.

dagith-, to beat, drub, thump, smite (with fist or stick all over the body).

dabavith-, to conceal in the ground.

dabith-, to forcibly stuff any article (such as wool or cotton) into a receptacle so as to fill it completely.

dvb^arith-, to bury, hide in the ground; to bury a corpse.

napith-, to beggar another by swindling.

pāvith-, to knock down and leave there; to lay low, drop and abandon.

- phirith-*, to reverse; to put down upside down, back to front.
bāg^arith-, to fix during one's life-time, the shares in which one's own property is to be divided amongst one's own heirs; to hide shares in any property from those who are entitled to it.
būjith-, to consider, understand.
r^asith-, *r^asavith-*, to abscond secretly, carry off secretly.
śirith-, to put in order, put by carefully arranged and safely.
svambari svambari-, to collect or save up little by little.
svarith-, to care for with due regard to the future.
410. ✓ *d̐yū-* or *dī-*, to give, grant, impart, yield, produce, omit. (Gr. pp. 268).
 (a) Completives and Intensives :
karith-, to make out and out, accomplish, complete.
gandith-, to tie up.
barun or *barith-*, to fill up.
 (b) Permissive :
paknā-, to allow to go.
411. *na*, a negative particle, no, not.
 Negatives : In a direct sentence it is usually suffixed to the verb.
gāchi-na, he will not go.
gayo-na, he did not go.
chuna, he is not.
poḱ^un^a, he did not proceed.
- When two verbs are both negated the *na* is prefixed, not suffixed.
na gāchi na d̐yī, he will neither go nor give.
- In a subordinate sentence :
na vuḍith gāchi, (that) it should fly away.
- Prohibitives, with the future imperative :
dap̐j̐yama-na, you must not speak to me.
maṅgi̐jes-na, you must not demand from her.
vasi̐ji-na, you must not descend.
412. *nay*, *nā*, *no*, *nāy*, negative interrogative suffixes added to verbs in addressing a woman and a man respectively.
 Negatives :
karān chyakh-nay, do you (a female) not make ?
karān chunā, does he not make ?
 Negative supposition :
karihe-nay, if he had not made.
413. ✓ *nī-*, to carry away, take away. (Gr. pp. 671).
 Intensive Adverbatives :
haḍith-, to carry out, carry away, go off with (lit. to take out and carry away).

- chāl-*, to jump, take a leap.
tulith-, to raise up, lift up.
nyaṅgalith-, to swallow down.
maṅgiṭh-, to take (a girl) in marriage.
muḥiṭh-, to steel property by swindling.
raṭiṭh-, to arrest, capture.
varith-, to take (a woman) in marriage.

Sir George GRIERSON calls them compound phrases.

414. √*paḥ-*, to be proper, fit, suitable, necessary; must. (Gr. pp. 820).

Compulsives :

- karun*, it should be done, proper to be done, must do.
 -*mārunu*, should be beaten, should beat, must beat.

415. √*pya-*, to fall. (Gr. pp. 814 ff.).

Intensives :

- daḥiṭh-*, to blaze up, hence to become very prosperous.
yiṭh-, to come suddenly or unexpectedly, fall upon, attack.
lūsiṭh-, to become utterly weary.
vasiṭh-, to fall down, tumble down.
vātiṭh-, to arrive suddenly.

416. √*byah* or √*bih*, to sit. (Gr. pp. 96).

Intensive :

- rāchi-*, to guard carefully.

417. *ma* or *mā* or *māh*, prohibitive particle, do not. (Gr. pp. 546).

Prohibitive :

- ma kar*, do not do; *mā kārin*, let him not make.

418. √*yi-*, to come, arrive. (Gr. pp. 1195 ff.).

(a) Continuatives, Simple :

- ḍyaki ḍyaki karān-*, to come along with the forehead (on the ground); to show the greatest humility, beg and implore with utter self-abasement.
ēalān-, to come hurriedly.
lōrān-, to be in a condition of wasting away, gradually to waste away.
sorān-, to become gradually used up.

(b) Intensives :

- ēasiṭh-*, to come in fits of laughter.
nīriṭh-, to manifest, come out.
piṣiṭh-, to be on the point of boiling over.
pōr diṭh-, to act as if certain to have long life.
banith-, to turn out well.
hyath-, to bring. (cf.—*le ānā* or *lānā*).

(c) Passives :

(i) with the oblique infinitive of another verb.

chakan-, to become scattered.*dabavana-*, to be crushed, pressed down, be run over
(by a vehicle).*barana-*, to become filled; to become home-sick.*buchana-*, to be stung.*bojana-*, to become visible.*brakan-*, to be crushed.*maṭi marana-*, to become fixed on the shoulder.*bolas lāyyana-*, to become fixed in obstinacy.

(ii) with the dative of the infinitive of a transitive verb.

Figures to the right indicate lines from *Shṛī Kṛṣṇavatāra-Līlā* composed in Kāshmīrī by Dīna-Nātha. (Text edited, translated and transcribed in Roman Character by Sir G. A. GRIERSON; Bibliotheca Indica, Work No. 247, Calcutta, 1928).

karanas-, 50⁷.*kāsanas-*, 662.*ganḍanas-*, 165.*gālanas-*, 68.*ṭenanas-*, 210, 301, 311.*jānanas-*, 78, 911, 1165.*jēnanas-*, 1019.*trāvanas-*, 861.*pālanas-*, 1042.*baranas-*, 507.*maṣyārāvanas-*, 861.*māranas-*, 1027.*raṭanas-*, 163.*lyakhanas-*, 848.*vananas-*, 97, 290, 296...*varanas-*, 781.

(d) Inceptives, with the dative of an infinitive of a transitive verb :

(Ink. 63, 94, 100, 162, 175, 222, 250, 459, 774, 840, 1016, 1114).

419. ✓*raṭ-*, to seize, grasp, lay hold of, clutch, take, adopt (a residence, habit etc.), enter; to hold. (Gr. pp. 850 ff.)

Negatives :

khyanu-, to stop eating, refrain from food.*samakḥunu-*, to refrain from paying a visit of condolence to a bereaved family (of some friend or relation).

420. ✓*roṭj-*, to remain, to stop, halt. (Gr. pp. 858).

(a) Continuatives :

bājya pyaṭh-, to remain upon swindling, to habitually live in a swindling manner, habitually practise swindling.

pračaras-, to be in everyday use.

bađith-, to acquire and retain a reputation for increased greatness (of wealth, good qualities etc.).

mīlith-, to live in harmony with.

rāchi-, to remain on guard, guard faithfully.

tvāgithsāph-, (a curse to remain 'asleep' i. e. in any virtuous act) expected or likely impediments not to occur.

pyala hyath-, to remain holding a cup, attend a guest like a table servant, show a great hospitality to a friend.

hyak^ath-, to remain able in spite of old age or disease, to act with all the ability and strength of a young person.

shīrith pūrith-, to keep oneself in readiness (to meet a lover).

421. ✓lag, to be attached (to), joined (to), stick, adhere. (Gr. pp. 512 ff.).

(a) Inceptives :

karani-, to begin to do.

kāpani-, to begin to tremble.

mārani-, to begin to beat.

lekhani-, to begin to write.

(b) Compulsives :

-karun, it is proper to do, must do.

-gāchun, it is proper to go, should go, must go.

-marañu, worthy to be beaten, should beat.

(c) Inceptive :

pračaras-, to begin to be brought into constant use.

422. ✓hyak-, to can, act or strive successfully in some difficult task. (Gr. pp. 329).

Abilitives :

-anith, to be able to bring.

-arjith, can earn.

-karith, can do.

-dith, to be able to give.

-būjith, to be able to hear.

-tulith, to be able to lift.

423. ✓hya-, to take, receive, seize, grasp, plunder, assume. (Gr. pp. 364)

(a) Inceptives :

(i) *karun-*, to take the act of doing, to begin to do.

māran^u-, to begin to beat (a woman).

lekhun^u-, to take the letter to be written, begin to write.

- (ii) *hyotum* (*samāna*) *trāvun*, began to cast off (ornaments).
-nečun, began to dance.
-nerun, began to depart.
-pakun, began to march.
-banavun, began to make.
-lāyun, began to utter.
-vanunu-, began to say.
-vanāvun, began to sing praises.
vuchun-, began to look at.
-sārani, began to collect.
-hāvani, began to show.

(b) Desubstantives :

- anda-*, to take the end, go through a thing from beginning to end.
avatāra-, to take an incarnation, become incarnate.
kirāyya-, to take on lease.
čapi-, to take bites, bite.
čhāl-, to take a leap, leap.
daṇḍa-, to take in compensation.
dāg-, to become branded.
dvag-, to take a beating, be drubbed.
mvali-, to buy.
samāgam-, to take a meeting, meet.

VII. Verbal Composition in Panjabī

424. *√kar-*, to do.

(a) Intensive Continuatives :

- jāyā-*, to go often.
paṛhiyā-, to read often, read habitually.

(b) Compulsives :

- karyā-*, must do.
gāyā-, must sing.
paṛhiyā-, must read.
likhyā-, must write.

(c) Desubstantives :

- asta asta-*, to receive in a friendly manner.
kabūl-, to accept.

425. *√ghaṭṭ-*, to pour (in Western Punjabi).

Intensives :

- mār-*, to kill outright.
saṭṭ-, to throw down. < *√saṭṭ*, to throw.

426. *√cal-*, to move.

Continuatives :

āundā-, to be coming, go on coming.

gāundā-, to go on singing.

jaundā-, to keep on going.

427. *√cah(u)-*, to wish.

Desideratives :

jāṇā-, to wish to go.

paṛhṇā-, to wish to read.

likhṇā-, to wish to write.

428. *√cuḥ-*, to err, miss.

Completives :

ā-, to reach, arrive, have come.

kar-, to finish, have done, do completely.

khā-, to eat up.

jā-, to have gone, go away.

paṛh-, to read out; have read.

likh-, to write out, have written.

429. *√chaḍḍ-*, to leave (in Western Panjābī).

Completive :

kar-, to finish, doff.

430. *√jā-*, to go.

(a) Intensives and Completives :

kar-, to doff.

khā-, to eat up.

bahī-, to sit down.

rakh-, to stop.

haṭ-, to stop, go back.

(b) Passive :

ho-, to be over, have happened.

(c) Intensive :

calliā-, to go away.

(d) Desubstantives :

asta-, to set.

ainṭha-, to strutt.

ukka-, to be disgusted, be fed up.

ujjar-, to become desolate.

431. *√tham-*, to stop, restrain.

(a) Completives :

ā-, to arrive, stop, to support, set (Sun).

jā-, to reach, stop.

(b) Negatives :

kartā kartā-, stop doing, leave doing.*bajātā bajātā-*, stop playing upon musical instruments.*bādhatā-*, to stop binding or building.432. *√thā-*, to remain; See *√ho*.433. *√thun-*, to put.

Completive :

ā-, to arrive, stop, be supported, set (Sun).434. *√de-* or *dai-*, to give.

(a) Permissives :

āne-, to allow to come.*karne-*, to allow to do.*jāne-*, to allow to go.*dekkhan-*, to allow to see just the very moment.*dekhne-*, to allow to see.

(b) Intensive (formal) :

ān-, to bring.

(c) Desubstantive :

sahārā-, to give support, support.435. *na, no*, not.

Negatives :

nīmhū- or *nissū-*, I am not.*nissū-* or *neih*, he is not.

These negative verbs are usually placed not at the end of the sentence but before the verb to which they are attached. For example: *nīmhū gēā*, I have not gone.

436. *√pai-*, to lie down.

(a) Inceptive :

tur-, to set out, begin to go, start.

(b) Intensive :

bhajj-, to run away. < *√bhajj*, to run.

(c) Desubstantives :

āngat-, to be approved, be accepted.*aṛa-*, to form a habit.437. *√phir-*, to wonder.

Intensive :

ā-, to reach, arrive; to swell.438. *√rah* or *√ray*, to remain.

Continuatives :

gātā-, to go on singing.*jāndā-*, to keep on going or passing, loss, pass away, die,

daur̥tā-, to go on running.

bajātā-, to go on playing upon musical instruments.

mārtā-, to go on beating.

hāsdā-, to go on laughing.

439. √lag-, to stick, adhere, begin (in compounds).

Inceptives :

kar̥ṇe-, to begin to do.

pakāṇe-, to begin to cook.

roṇe-, to begin to cry.

hāsaṇe-, to begin to laugh.

440. √le- or √lai-, to take.

(a) Intensives :

khā-, to eat up.

kho-, to pinch.

cun-, to pick up, choose.

jān-, to know.

sahe-, to buy, procure.

(b) Adverbatives :

ur̥ā-, to take or learn from another by stealth, winnow,
pinch.

chīpā-, to hide, carry off by hiding.

(c) Desubstantives :

mūl-, to buy.

sās-, to breathe.

441. √lau-, to bring.

Intensive Adverbatives :

ugā-, to produce, bring forth.

uṭhā-, to bring up again.

caṭhā-, to take the aid of somebody.

chuṭā-, to rescue.

bulā-, to summon, call.

442. √sak-, to be able.

Abilitives :

jā-, to be able to go.

bac-, to be able to escape.

vāc-, to be able to read.

443. √haṭ- to go back.

Compleatives :

kar-, to have done, doff.

khā-, to finish eating, eat up.

444. √*ho-*, to be, become.

(a) Completive :

khā-, to eat up.

(b) Desubstantive :

astā-, to set.

(c) Continuatives and Completives in the capacity of a tense-auxiliary.

(i) *āundā hā* (or *san*), I am coming.

āundā thā (*sā*), I was coming.

aundā hovegā, I may be coming, he will probably be coming (Probabilitives).

aundā hovā, I may be coming (Probabilitives).

(ii) *āyā hā*, I have come.

āyā thā, I had come.

āyā hovegā, might have come (Probabilitives).

āyā hove, he may have per chance come (Probabilitives).

(iii) *ānevālā hā*, I shall come.

ānevālā thā, I was to come (Desiderative).

ānevālā hovegā, I wil have come.

(iv) Intensive Continuative :

jāndā hundā hai (or *sā*), he kept on going, he is in the habit of going.

(v) Intensive Probabilitives :

jāndā hundā hovegā, he will probably be always going.

(*uthe*) *rahindā hundā hovegā*, he will probably be always stopping there.

(iv) Desiderative :

rakhiā hundā, I would have put.

(vii) Continuative :

un ghālliā hoiā hai, he is having sent...he has been sending.

VIII. Verbal Composition in Sindhi

445. √*ac-*, to come.

(a) Intensive :

vaṭhī-, to bring. < *vaṭhaṇu*, to take.

(b) Inceptive :

vasaṇa-, to come on to rain, begin to rain.

446. √*āh-*, to be, become. (cf. *āhiyā*, *āhe*).

(a) Completive :

halio āhe, (he) is gone or has gone.

(b) Progressive (present) :

halando āhe, (he) is going.

It is a tense-auxiliary.

447. √āṇ-, to bring.

Intensive :

cāṇhe-, to hang up. < *cāṇhaṇu*, to cause to ascend.

448. √kar-, to do.

(a) Intensive :

phito-, to drop, let go, abandon, throw down or away, forsake. < *phitaṇu*, to go to ruin, be injured, corrupted, become waste.

(b) Desubstantives :

pāri-, to ferry across, carry through, perform, cause to pass through.

basi-, to end, cease, bring to conclusion.

(c) Completive with *base-* √kar :

cāi-, to have finished speaking.

449. √kaḍh-, to extract, draw out, abstract, take out.

Intensive :

sore-, to pull out. < *soraṇu*, to move.

450. √khaṇ-, to lift up.

(a) Intensive Adverbatives :

khaṇi vañāṇu, to go away, be off.

khaṇi halu, to come along.

(b) Inceptive Adverbatives, indicating immediate commencement of work :

khaṇi ujaṇu, to set to polish.

khaṇi likhaṇu, to set to writing.

khaṇi vajāṇu, to set to play (upon an instrument).

451. √cuk-, to err.

Completive :

kare-, to have done.

452. √chaḍḍ-, or √chaḍ-, to give up.

Intensive Completives :

(i) *meṇe-*, to sweep up.

loḍhe-, to float off (lit. to give up having floated off).

(ii) *veṭhi-*, to take up.

453. √chīn-, to pluck.

Adverbative :

tāṇio-, to pluck out (lit. to pluck out having pulled).

454. √jāṇ- or √jjāṇ-, to know.

Abilitives :

(i) *kare-*, to be able to do.

(ii) *dei-*, to be able to give.

455. ✓*ḍi-*, or ✓*ḍḍi-*, to give.

Intensives or Completives :

(i) *uchlāe-*, to throw away. < *uchilaṇu*, to cast away, throw.

(ii) *cāi-*, to tell completely, say away or out.

456. ✓*thi-*, to remain.

(a) It is a tense auxiliary, continuative, simple and intensive :

halā tho or *tho-halā*, I (masc.) go.

haliā sī the, I used to go, I was going.

mārī the, (I) used to strike.

(b) Probabilitive :

pāi na thie, are not likely to become.

(c) Desubstantives :

gumu-, to be lost, disappear.

gaibu-, to disappear, vanish.

basī-, to come to an end.

457. *na*, a negative particle, no.

Negative :

nāhe, he is not.

458. ✓*ni-*, to carry, to take away.

(a) Adverbative :

moṭāe-, to bring back. < *moṭanu*, to return.

(b) Intensives :

khāe or *khāi-*, to eat up.

nihode-, to carry off.

459. ✓*nibh-*, or ✓*nib*, to be ended.

Completives :

khāi-, to have finished eating.

likhī-, to have finished writing.

460. ✓*pav-*, to fall.

(a) Intensives :

khulī-, to be opened up.

jī-, to become alive, come to life.

vahī-, to pour down (as rain).

(b) Intensive Adverbatives (past part. *piā* + imperative, old present or imperfect of another verb).

piā māṇijāse, enjoy her.

piā thiaṇe, they did become.

(c) Intensive Continuative :

piā ḍḍisando huā, they were seeing.

(d) Intensive Adverbatives (conj. part. *pei*, *pe* or *pai* + any other verb) :

pai khiaṇu, to eat up.

pei or *pe āyo*, he suddenly came, appeared.

461. √rah-, to remain.

(a) Continuatives :

khāindo-, to go on eating.

paṛhando-, to go on reading.

vendo-, to continue going.

(b) Completives :

(i) *khāī-*, to have finished eating.

ramī-, to be off. < *ramaṇu*, to move, go.

vaṭhī-, to have taken.

(ii) *kare-*, to have finished doing.

462. √lagg- or √lag-, to apply.

(a) Inceptives :

karaṇa-, to begin to do.

cavaṇa-, to begin to say.

paṛhaṇa-, to begin to read.

ruaṇa-, to begin to cry.

(b) Desubstantive :

gari-, to embrace.

463. √vañ-, to go.

Completives :

khañī-, to be off, go away. < √khaṇ, to lift.

caṛhī-, to ascend.

thī-, to become.

pehī-, to penetrate. < *pihaṇu* or *pehaṇu*, to penetrate.

marī-, to die.

rahiṇī-, to be left.

vaṭhī-, to take away, off.

vadhī-, to pass by, outstrip.

visāmī-, to be worn out, done up, wearied, be fainted.

464. √vaṭh-, to take.

Intensive Completives, denoting quickness :

kare-, to have finished doing.

khāe or *khāī-*, to have done eating, eat up quickly.

likhi-, to have finished writing, write out quickly.

465. √vat-, to go about.

Continuatives :

khāindo tho-, he goes on eating.

cārindo-, he keeps grazing.

bakando-, he keeps on prating.

466. √vijh-, to throw.

Intensives :

phāre-, to tear out.

māre-, to kill outright.

vaḍhe-, to cut down.

467. ✓
- sagh-*
- , to be able.

Abilitives :

- (i) *kare-*, to be able to do.
māre-, to be able to strike.
halī-, to be able to go.
(ii) *karyo-*, to be able to do.

468. ✓
- hal-*
- , to move.

Intensives :

- vio-*, to go away.
soṭijī-, to strutt. < *soṭijīṇu*, to stiffen.

469. ✓
- hu-*
- , to be.

It is a tense auxiliary.

- (a) Continuative :

- halando ho*, I was going.
halandū hūndiūsī, we shall be going.
halando hue, he may be going (Probabilitive).
halio hundo, he will have gone or (Probabilitive) he might have gone.

- (b) Completive :

- halio ho*, he had gone.

IX. Verbal Composition in Sinhalese

- 470.
- āti-*
- ,
- ātta*
- , 'it is'. This word always occurs in its inflected form.

- (a) Completives and Probabilitives according to the context :

- (*um̐ba*) *aran- āti*, (you) have taken, and (you) may have taken.
(*mā visin*) *dī- āttēya*, (by me) has been given, and (by me) may have been given.

- (b) Continuatives :

- kapālā iṇḍalā āti*, I shall have been cutting.
kapāla kammutuvelā āti, I shall have been cutting.

471. ✓
- iṇḍ-*
- or ✓
- hind-*
- { (
- h*
-)
- iṇḍinu*
- or (
- h*
-)
- iṇḍinaṇṇā*
- of dictionary], to sit.

- (a) Progressives and Continuatives (present, past, future, perfect) :

- kapamin iṇḍimi*, I am cutting.
kapamin unimi, I was cutting.
kapamin iṇḍinnemi, I shall be cutting.
kapamin (kapakapā) unimi, I have been cutting.
kapālā iṇḍalā āti, I shall have been cutting.

- (b) Intensive :

- sātapī-iṇḍinu*, to go to sleep, sleep away.

472. ✓
- e-*
- (
- enu*
- or
- enavā*
- , prt.
- āvā*
-), to come.

Intensive :

- gen-enu*, to bring (lit. having taken come).

473. √gan- (gannu or gannavā), to take.

Reflexive Intensives :

āra gannu, to take for one's self, take away for one's self.

< arinu, to remove a thing from its place; to take away.

dāna-gannu, to discover, find out, acquire knowledge to one's self. < dannu, to know.

474. √tib- or √tiy- (tibenu, tiyenu or tibanavā, tiyanavā), to put, place; to be.

(a) Continuatives :

kapālā-tibunemi, I had been cutting.

kapālā-tiyemi, I have been cutting.

(b) Completive :

dī-tibenu, to give, have given.

475. √dam- (damanu or damanavā), to put, place.

Intensives :

elā damanu, to throw down.

kaḍā damanu, to break. (cf. kaḍānavā prt. kḍuvā = Sk.

khaṇḍayati. Pa. khaṇḍeti and Pk. khaṇḍeti).

476. na-, nu-, no-, negative particles.

Negatives :

nāti nātta, it is not.

nu-duṭuvāya, have not seen.

no-kaḷāya, have not done.

477. √piy- (piyenu or piyanavā), to shut, cover.

(a) Intensives :

dī-, to give (away). < denu, to give.

dāka-, to see. < dakinu, to see.

(b) Completive :

nasā-, to destroy (completely). < nasanu, to destroy.

(c) Causatives occurring in older literature :

elavā-piyanu, to cause to fall, throw down.

karavā-piyanu, to cause to do.

(d) In the formation of past participles, passive and active :

(i) -pū.

kaḍā-pu (kaḍā-piyanu), broken.

badā-pu, friend. < badīnavā, to fry.

bāda-pu, bound. < bandīnavā, to bind.

marā-pu, killed.

(ii) -pī.

huyā-pī, decorticated, peeled.

478. √*ya-* (*yanu* or *yanava*), to go.

Intensive :

gena-yanu, to take away (lit. to go having taken).

479. √*yed-* or √*yod-* (*yedenavā* or *yodanavā*), to join, unite.

Passive :

gasanṭa yedenavā, (I) am fit for beating i.e. I am beaten.

(Other important forms are : *gaṣaṇṭa yedunā*; *gasanṭa yedenavā-āti*).

480. √*la-* (*lanu* or *lanavā*), to put, place, lay as eggs, fix.

(a) Intensives, now merely a periphrastic construction :

kiyā-, to say.

koṭā-, to cut.

dī-, to give.

dāka-, to see.

pavasā-, to speak.

It is a pattern.

(b) Causative (only occasionally) :

gotā-, to cause to plait, braid; weave or bind. < *gotanavā*,
to plait, weave etc.

(c) In the formation of past participles, active and passive :

(i) *-lū*.

kiyā-lu, said.

(ii) *-lī*.

damā-lī, subdued.

481. √*lab-*, (*labanu* also *labanavā* or *labenu*), to obtain, attain, acquire, get.

Passives :

gasanu labami, I receive beating i.e. I am beaten.

gasanu lābemi, I am beaten.

gasanu lābennem, I will be beaten.

(Other important forms : Past : *gasanu lābuvīmi* and *lābīmi* or *gasanu laddemi* and *ladīmi*; Future : *gasanu labannemi*).

482. √*ve-* (*venu* or *venavā*), to be, become.

Desubstantive :

kammutu-, to be free from desire. < Pa. *kāma mutta*.

483. √*siṭ-* or √*hiṭ-* (*siṭinu*, *hiṭinu* or *siṭinavā*, *hiṭinavā*, to stand, be, remain.

Continuatives :

(i) *kāpamin siṭimi*, 'I was cutting. (Periphrastic Imperfect).

(ii) *balā-*, to look at, gaze, inspect, examine. < *balanavā*, to see etc.

vaṭakoṭa-, to encompass, surround.

CHAPTER FIVE

COMPARATIVE STUDY OF NIA VERBAL COMPOSITION

PART I

COMPARATIVE ETYMOLOGIES OF VERB-AUXILIARIES IN NIA

1. \sqrt{ay} (=i) with *parā*, 1. \bar{A} ., to flee, fly, run away.
 OIA Sk. *palāyate*, runs away.
 MIA Pa. *palāyati*; Pk. *palāyai*, *palāyāi*.
 NIA O. *palā-*, to run (M. *paḷṇē*).
2. **avaggha-*
 MIA **avaggha-*
 NIA M. $\sqrt{bagh-}$ to see.
3. \sqrt{as} , 2. P., to be.
 OIA Sk. *asti*, it is.
 MIA Pa. *atthi*; Pk. *atthi*.
 NIA Siñ. *āti*, *ātta*, it is.
 Negative cognate in Siñ. is *nāti*, it is not; in G. *nathī*.
4. $\sqrt{āp}$, 5. P., to obtain, gain, reach, arrive.
 OIA Sk. *āpnoti*, obtains, reaches; with *sam*, *samāpnoti*, finishes; Caus. *āpayati*, causes to reach, obtain, gain, arrive with *pra*, *prāpayati*.
 MIA Pa. *appoti*, gets; Pk. *appaī*, gets; Pk. *samappaḷ*.
 Pa. *āpeti*; Pk. *āvei*, *āvaī*.
 Pa. *pāpeti*; Pk. *pāvei*, *pāvaī*.
 NIA G. $\sqrt{āv-}$, to come (cf. H. *āve*, comes; old B. *āvaī*, P. *auṇā*; L. *āvaṇ*; N. *āunu*, to come).
 M. $\sqrt{samp-}$, to finish.
 M. $\sqrt{pāv-}$; Bi. Av. $\sqrt{pāv-}$ or $\sqrt{pā-}$, H. Br. $\sqrt{pā-}$; N. P. $\sqrt{pāu-}$; A. O. Bhoj. $\sqrt{pāi-}$; B. $\sqrt{pāo-}$; G. $\sqrt{pā-}$ and $\sqrt{pām-}$.
5. $\sqrt{ās}$, 2. \bar{A} ., to sit.
 OIA Sk. *āste*, sits;
 MIA Pk. *acchāi*, sits;
 NIA K. $\sqrt{ās-}$, to sit; in comp. to continue; to be, become.
6. \sqrt{i} , 2. P., to go.
 OIA Sk. *ā + eti = aiti* (**ā-eti*); *ati + ā + eti = atyaiti*.
 MIA Pa. *eti*; *acceti*; Pk. *ei*; *accei*;
 NIA Siñ. $\sqrt{e-}$, to come; M. $\sqrt{ye-}$, to come.
 M. \sqrt{naye} , is a negative cognate.
 S. $\sqrt{acc-}$ or $\sqrt{ac-}$, to come.

7. \sqrt{is} , 6. P., to endeavour, obtain, strive, seek for, wish, expect.
 OIA Sk. *icchatī*, wishes.
 MIA Pa. *icchatī*; Pk. *icchai*.
 NIA M. $\sqrt{icch(-i)}$; G. $\sqrt{icch-}$; K. $\sqrt{ich-}$.
8. \sqrt{r} , 1. P., to go, move, rise.
 OIA Sk. caus. *arpayati*, causes to move, offer, give.
 MIA Pa. *appeti*; Pk. *appei*, *appaī*.
 NIA G. $\sqrt{āp-}$, to give, pay.
9. \sqrt{kath} , 10. P., to tell, relate, narrate.
 OIA Sk. *kathayati*, tells.
 MIA Pa. *katheti*; Pk. *kahei*.
 NIA H. $\sqrt{kah-}$, to tell; G. $\sqrt{kahe-}$; O. $\sqrt{kah-}$; (P. *kahiṇā*, S. *kahanu*, Siñ. *kiyanu*).
10. $\sqrt{*qale}$, to draw or $\sqrt{*qele}$, be high, lift high, an IE base, when extended gives :—
 $\sqrt{*qelde}$, $*qeldhe$ and $*qaldhe-$.
 MIA Pa. *kaḍḍhati*; Pk. *kaḍḍhai*, draws; so also, *caḍai*, mounts, raises, lays upon.
 NIA G. $\sqrt{kāḍh-}$, or $\sqrt{kahāḍ-}$, to pull, draw; M. $\sqrt{kāḍh-}$, to draw.
 S. $\sqrt{kāḍh-}$; O. $\sqrt{kārḥ-}$; (A. *kariba*; H. *kārhnā*; P. *kaḍḍhā*; L. *kaḍḍhan*; N. *kārnu*).
 G. $\sqrt{caḍ-}$; (H. *carḥ-*; M. *caḍh*; B. *carite*).

In his article, 'Fifteen Prākṛt-Indo-European Etymologies' (JAOS 69, 1949) Louis H. GRAY examines the suggestions advanced by scholars like R. PISCHEL, J. BLOCH, R. L. TURNER, W. GEIGER and others and in the end conclusively proves that *kaḍḍhai* and *caḍai* are related to the IE base $*qale$, and not to the OIA *karṣati* < $\sqrt{krṣ}$, 1. P., to draw, or to the NIA *kaṭṭha* = Sk. *krṣṭa*, drawn,—as suggested by P. TEDESCO—either; for *ṭṭh* does not sonantise into *ḍḍh* in Prākṛt.

11. \sqrt{kr} , 1.2.5.8. P.Ā., to do, make, perform, accomplish.
 OIA Sk. *kāraṭi* (cl. 1); *karōti* (cl. 8); with *nis*, *niṣkaroti*, drives out; caus. *niṣkāryati* ($*niṣkālayati$ cf. Sk. *niṣkālya*, having driven out) $*paṭkaroti$, makes *paṭ-* sound.
 MIA Pa. *karoti*; Pk. *karei*. Pk. *nikkālei*, takes out.
 $*paṭakka-$, extension in *-akka-* of onom. *-paṭa-*.
 NIA M. K. H. G. Av. Bhoj. Br. Bi. P. S. A. O. B. $\sqrt{kar-}$, (Sin. *karanu*); N. $\sqrt{gar-}$, initial *g-* < *k-* in N. is due to its frequent use as an auxiliary.
 Negative cognates are M. $\sqrt{nākār-}$, (*na* + *ā* + *kar-* caus.),
 K. *ma-*, $\sqrt{mākar}$.
 M. *nako* < $*nakau$; < *na kṛtam*.

G. \sqrt{nikal} -, to come out; H. \sqrt{nikal} - (\sqrt{nikar} -) to go out; (P. *nikkalāṇā*, *nikālāṇā*; S. *nikiraṇu*, *nikāraṇu*; O. *nikal*, imperat. *nikālībā*; N. *niklanu*, *nikālṇu*; M. *nikkalāṇē*); N. $\sqrt{nikāl}$ -, to drive out.

H. $\sqrt{paṭak}$ -, to dash against; (B. *paṭakāna*, to throw down); (P. *paṭkaṇā*, *paṭākṇā*; G. *paṭāko*, m., loud crack; M. *paṭakṇē*).

12. $\sqrt{kṣi}$ -, S. P. caus. *kṣapayati*, to destroy, waste away, perish.

OIA Sk. *kṣapyate* is consumed. $\sqrt{*kṣapya}$ -.

MIA $\sqrt{*khappa}$ -.

NIA H. \sqrt{khap} , to spend, be finished; to go away; to be destroyed (N. *khapnu*, to last, endure, be permanent; A. *khapibā*; P. *khapṇā*, to be destroyed; L. *khappaṇ*, S. *khapaṇu*, G. *khapvū*, M. *khapṇē*).

13. *kṣi* with *ā*, cl. 2, P., to abide, stay, dwell, reside, remain (R. V.).

OIA Sk. *ākṣeti*, abides.

MIA Pa. *acchati*, stays; Khar. *hachati*, is; Pk. *acchāi*, sits; A. B. *āchi*, is and **āhei* on the analogy of Pk. *cakkhāi*, *cakkhāi* and *cāhāi* < Sk. $\sqrt{cakṣ}$.

NIA M. \sqrt{as} - and $\sqrt{āh}$ -, to be; B. A. $\sqrt{āch}$ -, to be; S. *āh*-, to be *-āhiyā*, is-; O. \sqrt{ach} -, to be; G. N. \sqrt{cha} - to be; (H. *āchnā*, to remain).

Similarly negative cognates can be grouped thus :

Bi. G. *nāhī*, is not; A. \sqrt{nah} -, not to be; M. \sqrt{nas} - and $\sqrt{nāh}$ -, not to be; G. *nahī*.

In this connection different scholars hold different views :

TURNER—prob. **na ahaī* is not. Or contamination with descendant of Sk. *nahī*.

J. BLOCH—M. $\sqrt{āh}$ and Old H. \sqrt{ah} may tentatively be < Sk. *ābhavati*. cf. Pk. *āhuā*-.

S. K. CHATTERJI—< **asati* replacing. Sk. *āsti*, is, with subsequent special development of *-s-*.

14. \sqrt{khan} , 1. P., to dig.

OIA Sk. *khānati*.

MIA Pa. *khanati*; Pk. *khaṇāi*.

NIA S. $\sqrt{khaṇ}$ -, to dig (N. *khannu*, to dig; K. *khanun*; A. *khanāiba* caus.; H. *khānnā*; G. *khaṇvū*; M. *khaṇṇē*, Siñ. *kaninu*).

15. $\sqrt{kh\ddot{a}d}$, 1. P., to eat, chew, bite, devour, feed.

OIA Sk. *khādati*.

MIA Pa. *khādati*; Pk. *khāāi*.

NIA G. Av. H. N. $\sqrt{khā}$ -, to eat; A. O. $\sqrt{khā}$ -, B. $\sqrt{khāo}$ -, (P. *khāṇā*; S. *khāiṇu*; M. *khāṇē*; Siñ. *kanu*).

16.

MIA **khojja-*, 'foot print'.NIA A. *khujh*, to wish; N. *khøj*, to search; (O. *khøjibā*, H. *khøjnā*, P. *khøjṇa*; S. *khøjṇu*, G. *khøjvū*).17. ✓*gam*, (with substitution of ✓*gacch-*.) 1. P., to go, move, go away.OIA Sk. *gacchati*, goes, knows, makes certain.MIA Pa. *gacchati*, Pk. *gacchaṭ*.NIA K. ✓*gaṭh-*, to go, become, be right; (TURNER : Possibly we may affiliate with this Nepālī *gachnu*, to take over, take on deposit). G. ✓*gam-*, like, approve of; A. ✓*ga-*.18. ✓*gṛ*, 8. P., to swallow; omit, eject from the mouth.IE *g^welə*.OIA Sk. *girati*, **grta*.MIA **gaḍa* (Sk. *gaḍati*, also *galati*) or **giḍa*, Pk. *gaḷaṭ*.NIA H. ✓*gir-*, to fall; (P. *giḍnā*, *ḍiggaṇā*, H. *ḍignā*; G. *gaḍvū*, *gaḷvū*; M. *gadṇē*, *gaḷṇē*).

19.

NIA H. ✓*gujhar-*, to pass; (M. *gujarnē* or *gudarnē*) a lw. from Persian.20. ✓*grah*, 9. P., to seize, take.OIA **grhati*; Sk. *grhṇāti*, takes.MIA Pa. *ganḥāti*, Pk. *ghei*; *giṇhaṭ*, *geṇhaṭ*.NIA M. ✓*ghe-*, to take; O. ✓*gheṇ-*, to take.Siñ. ✓*gan-*, to take.M. ✓*naghe-*, is a negative cognate.21. ✓*ghaṭ*, 1 Ā., to be engrossed; to reach; to happen, take place, be possible, suit.OIA *ghaṭate*, suits, **ghatyate*.MIA Pk. *ghaṭṭai*, touches (fits in).NIA G. ✓*ghaṭ-*, to deserve, be worthy of; P. ✓*ghaṭṭ-*.(A. *ghāṭiba*, B. *ghāṭā*, H. *ghaṭnā*, L. *ghaṭṭan*, N. *gheṭnu*, to become less, decrease. S. *ghaṭṭu*, G. *ghaṭvū*, M. *ghaṭṇē*, all these may be connected with Pk. *ghaṭṭai* falls).22. **ghalyati*, cf. Sk. *gharati*, *jīgharti*.MIA **ghall*; Ap. *ghallaṭ*, throws.NIA M. G. Av. ✓*ghāl*; (H. *ghālānā*, to pour; P. *ghallṇāḍ*; to dispatch).

23.

IE **g^wherə*.OIA **ghirati*.

MIA

NIA H. \sqrt{gher} -, to surround, (B. *gherā*, O. *gheribā*, P. *ghernā*, S. *gherṇu*, G. *ghervū*. M. *gherṇē*).

24. $\sqrt{ghuṣ}$, 1. P., to cry or proclaim aloud, announce.

OIA Sk. *ghoṣati*.

MIA **ghusa*.

NIA H. $\sqrt{ghuṣ}$ -, to rush in (possibly < Sk. $\sqrt{ghṛṣ}$, to rub) cf. G. M. $\sqrt{ghuṣ}$ -.

25. $\sqrt{cakṣ}$, 2. Ā., to see.

OIA Sk. *cakṣate*, they see, with *pra*, *pracakṣate*, they declare.

MIA Pk. *caḥkhaī*, *cākhaī*, *cāhaī*, wishes. *pra-cāh*-.

NIA Av. H. Bhoj. Br. Bi. P. N. O. M. A. $\sqrt{cāh}$ -, to wish; B. $\sqrt{cā}$ - or $\sqrt{cahā}$ -; B. *cāi*, must. H. *cāhiye*, must; O. *cāhī*-, to see.

M. $\sqrt{pāh}$ -, to see; (also S. *pahanu*, to consider) *pāhiye*, it is necessary = H. *cāhiye*, must.

26. \sqrt{cal} 1. P., to be moved, stir, tremble, shake, agitate.

OIA Sk. *calati*, moves. Caus. *cālayati*.

MIA Pa. *calati*; Pk. *calaī*. Pa. *cāleti*; Pk. *cālei*.

NIA K. M. \sqrt{cal} -, move. N. H. Br. B. Av., P. \sqrt{cal} -, to move (O. $\sqrt{calibā}$; G. *calvū*; M. *calṇē*).

M. $\sqrt{cāl}$ -, to move, go; O., G. $\sqrt{cāl}$ -, (P. *calāunā*; G. *calāvvū*).

27. \sqrt{cyu} 1. Ā. to fall down, fall from any divine existence.

OIA Sk. *cyavate*; * \sqrt{cyu} . + *kka* or **cyut* (cl. 1 p.) + *kr*; or *cyuta* + *akka*.

MIA Pk. *cukkaī*, falls.

TURNER—**cukkā*, be finished, be finished with, be forgotten.

NIA G. H. Av. Bhoj. Br. Bi. N. P. S. \sqrt{cuk} -, M. \sqrt{cuk} -, to err; B. *cukā*- or $\sqrt{cūk}$ -.

Sk. **cyut-kr̥ta*, Pk. *cukkao*, *cūkiu* for *cukka* + *iu*- a new formation.

28. \sqrt{chid} , 7 P. Ā., to cut.

OIA Sk. *chinatti*.

MIA Pk. *chiṇṇa* < Sk. *chinnah* (p. p. p. of \sqrt{chid}).

NIA S. \sqrt{chin} , to pluck; (B. *chinā*, to snatch away; H. *chīnnā*, to tear; G. *chinvū*, to slit).

29.

OIA **cr*- or *chr-t/d*-, **chrdayati* and **chud*-.

MIA Pk. *choḍei*, *choḍāi*, releases.

**chutiyate* **chutṭa* : Pk. *chutṭo* past participle of *choḍei*.

NIA H. $\sqrt{\text{chor-}}$; N. $\sqrt{\text{chor-}}$, M. neg. cognate $\sqrt{\text{nosad}}$ or nasod ;
 $\sqrt{\text{soḍ-}}$, (K. *chōrun*; B. *chorā*; S. *choranu*; G. *choḍvū*).

G. $\sqrt{\text{chuṭ}}$; M. $\sqrt{\text{suṭ}}$; (A. *suṭiba*; B. *chuṭā*; O. *chuṭibā*; P.
chuṭṭnā; L. *chuṭṭan*; S. *chuṭaṇu*, N. *chuṭnu*).

30. $\sqrt{\text{chṛd}}$ 10. P., to vomit, leave.

IE. **sger* to eliminate, separate, throw out.

OIA *chardayati*, vomits.

MIA Pa. *chaḍḍeti*, spits out, vomits, throws away, leaves;
 Pk. *chaḍḍai*, vomits, leaves.

NIA S. $\sqrt{\text{cad-}}$, or $\sqrt{\text{chaḍḍ-}}$, to give up; O. *chār-*, to give up;
 P. $\sqrt{\text{chaḍḍ-}}$.

(A. *sāḍiba*, to throw up milk as an infant; B. *chārā* to abandon, O. *chārībā*; H. *chārṇā* to abandon, *chārṇā* to vomit; P. *chaḍḍṇā* to abandon, *chaḍḍṇā* to vomit. L. *chaḍaṇ* to abandon; S. *chaḍaṇu* to leave, *chaḍaṇu* to vomit; G. *chāḍvū* to leave; M. *sāḍṇē*, to spill, leave; Siñ. *helanu* to throw away).

The negative cognate *nosāḍaṇe* in M. may be connected with this.

31. $\sqrt{\text{jñā}}$, 9. P. Ā., to know.

OIA Sk. *jānāti*; negative, *na-jānāti*.

MIA Pa. *jānāti*; Pk. *jāṇei*; negative, *nayāṇai*.

NIA Bhoj. $\sqrt{\text{jān-}}$, S. $\sqrt{\text{jāṇ-}}$ or *jjāṇu-*; M. $\sqrt{\text{jāṇ-}}$; C. O. $\sqrt{\text{jāṇ}}$,
 (B. *jāṇā*; P. *jāṇanā*; G. *jāṇvū*).

Negative cognate in M. $\sqrt{\text{neṇ-}}$, to be innocent.

32. $\sqrt{\text{jīv}}$, 1. P., to live, be alive.

OIA Sk. *jīvati*.

MIA Pa. *jīvati*; Pk. *jīvai*.

NIA H. $\sqrt{\text{jī(v)-}}$, to live (A. *ziba*, B. *jibā*, O. *jīibā*; P. *jīunā*;
 L. *jīvan*; S. *jīanu*; G. *jīvvū*, M. *jīṇe*).

33. *jogga-*

MIA stem *jogga-*, cf. Sk. *yogyā* f. preparation.

Pa. *yoggā* f. practice, Pk. *joggā* f.; and Sk. *yogyah* fit for the yoke, useful, capable.

Pa. *yoggo*, Pk. *jogga-* (cf. H. *jog*, *jogā*, P. *joggā*, S. *jogu*, *jogo*, G. *jogu*, M. *-jogā*).

NIA O. $\sqrt{\text{jogā-}}$, to be fit, proper, (A. *zogaiba*, to supply, B. *jogāna*, H. *jogaunā*, *jugānā*, to take care of, G. *jogavvū*, to get on well, to serve; M. *jogāvinē*, to take care of, *jogāvinē*, to get on fairly well).

34. *jhaṭya-*

MIA **jhaṭya-*.

NIA M. $\sqrt{\text{jhaṭ-}}$, to try.

TURNER—Pk. *jhaḍatti* = late Sk. *jhaṭiti*.

35. **jhapṭa*-MIA **jhapṭa*-, extension of **jhap*).NIA H. \sqrt{jhap} -, to attack suddenly and run quickly.(P. *jhapāṭā*, m. sudden assault, *jhapāṭṇā*, to pounce upon; G. *jhapāṭo*, m. force, blast, *jhapāṭvū*, to attack, *jhapēṭvū*, to attack, *jhāpaṭvū*, to beat briskly; M. *jhapāṭṇē*, to accomplish smartly, *jhapēṭ* f. swoop; *jhap-jhap*, in rapid motion).J. BLOCH connects with Sk. *jhampah* m. jump; TURNER, prob. onom. formation expressing 'rapid motion' like *jhaṭṭa*, *jhampa-jhamma*, *jhalla*-.36. **ṭakka*-MIA **ṭakka*.NIA M. $\sqrt{ṭāk}$ -, to leave, abandon.37. **ḍaṭṭa*-MIA **ḍaṭṭa*.NIA H. $\sqrt{ḍaṭ}$ -, to stop.

38.

MIA Pk. *ḍallaī*, drinks.NIA H. Bhoj. Bi. $\sqrt{ḍāl}$ -, to pour; Av. $\sqrt{ḍār}$ -, to pour.

The semantic development seems to be from drinking i.e. pouring water in, to pouring in general.

39. *ḍi*, 1. d. Ā., to fly.OIA Sk. with *ut*, *uḍḍayate*, flies up.MIA Pa. *uḍḍeti*; Pk. *uḍḍēi*.NIA H. \sqrt{ur} ; (B. *urā*; O. *uribā*, P. *uḍḍā*, G. *uḍvū*, M. *uḍṇē*).40. **ṇiggha*-MIA **ṇiggha*-.NIA M. \sqrt{nigh} ; to start.

41.

NIA K. *tag*-, to be known how to be done; (N. *tagnu*, S. *taganu* to be possible. M. *tagṇē*, to last, endure.)cf. N. *tagro*, strong, healthy, fit. cf. Sk. *tarjayati*, threatens (: Pa. *tajjeti*, Pk. *tajjei*), *trkṣaḥ*, n. strength.42. \sqrt{tul} -, 10. P. Ā., to determine the weight of anything by lifting it up, weigh, compare by weighing and examining.OIA Sk. *tolayati*, *tulayati*, weighs.MIA Pa. *tuleti* weighs; Pk. *tolei*, *tolaī*, *tulei*, *tulaī*.NIA B. \sqrt{tol} -, to raise up, (H. *tolnā* or *taulnā*, G. *toḷvū*, A. \sqrt{tul} -, to raise up, (M. *tolṇē*).

43. $\sqrt{tṛ}$ -, 1. P. to pass across or over, cross over, swim; carry through, accomplish.

OIA Sk. with *ut*, *úṭtarati*, comes out, descends. Caus. *uttārayati* (with *ava*, *avatarati*, descends).

MIA Pa. *uttarati*; Pk. *uttarāi*. Caus. *uttāreti*, Pk. *uttārei*.

NIA G. \sqrt{utar} -, to alight, get down.

(B. *utarā*, H. *utarnā*, P. *utarnā*, M. *utarnē*, O. *uturibā*, Siñ. *uturapu*, to overflow).

Caus. G. $\sqrt{utār}$ -, (B. *utarāna*, H. *utārnā*, P. *utārnā*, M. *utarnē*).

44.

**trāpdyati*, (makes perplexed or ashamed) with a slight change of meaning >

NIA K. $\sqrt{trāv}$ -, to throw. (*parityāgaḥ*, *unmocanam*, *upekṣaṇam*, *nipātanam*).

I am indebted to Dr. Siddheshwar VARMA for his kind letter dated 18-4-45 suggesting the etymologies of K. *trāvun* and *raṭun* as incorporated here.

45. $\sqrt{truṣ}$, 6, 4. P., to be torn or split, tear, break, fall asunder.

OIA Sk. *truṣyati*.

MIA Pk. *tuṭṭai*, *tuṭṭai*.

NIA H. $\sqrt{tūt}$ -, to break to pieces, (A. *tuṭibā*, B. *tuṭā*, O. *tuṭibā*, P. *tuṭṭnā*, L. *truṭṭan*, S. *truṭan*, G. *tuṭavū*, M. *tuṭṭē*).

46.

NIA N. $\sqrt{thāl}$ -, to begin?

47.

NIA P. $\sqrt{thuṇ}$ -, to stop, put; it may possibly be a denominative from the Sk. word. *sthūṇā*, a post, pillar, ultimately < Sk. $\sqrt{sthā}$, to stand.

48. \sqrt{dam} (*dāmyati*) 4. P., to tame, subdue, conquer.

OIA Sk. *dāmyati*.

MIA Pa. *dameti*; Pk. *damei*.

NIA Siñ. \sqrt{dam} -, to put, place.

49. $\sqrt{dā}$, 3. P. Ā., to give.

OIA Sk. *dadāti*, *dādati*, and *dayate* < \sqrt{day} , to pity, give. (contaminated with 'nayati').

MIA Pa. *deti*. Pk. *dei* and *dayai*.

NIA M. G. H. Av. Bhoj. Br. O. B. Bi. \sqrt{de} -, to give, P. \sqrt{de} - or *dai*- A. H. K. \sqrt{di} -, S. \sqrt{dia} - or $\sqrt{ḍḍia}$ -.

M.: \sqrt{nade} - is a negative cognate.

50. √dyut, 1. Ā., to shine, glitter, be bright or brilliant.
 OIA Sk. *dyótate*, shines; *dyotayati*, makes manifest.
 MIA Pa. *joteti*, Pk. *joi* or *joā*, sees.
 NIA G. √jo-, to see.
51. √dṛś, 1. P., to see, perceive, behold, look at, regard, consider.
 OIA Sk. *draṣyāti*; **dreṣyati*. Caus. *darśayati*. **darsāpayati*.
 MIA Pa. *dakkhati*; Pk. *dekkhai*; Aś. *de(k)khati*; Pa. **darsati*, Pk. *darisei*, *darisai*, **darisāvei*.
 NIA H. √dekh-, to see; B. √dekh-; (O. A. *dekhībā*; P. *dekhṇā*; L. *dekhañ*; S. *dekhaṇu*; G. *dekhvū*, M. *dekhṇē*).
 H. √dikhā (caus.)-, to show.
 G. √darsāv-, to show.
52. √dru, 1. P., to run, hasten, flee.
 OIA Sk. *dravati*.
 MIA Pa. *davo*, running. **dravaḍa*.
 NIA H. √dauṛ-, to run (B. *daurā*; O. *dauribā*; P. *dauṛṇa*; L. *droraṇ*; S. *droraṇu*; G. *doḍvū*, M. *davaḍṇē*, *daudṇē*).
53. **dhamakka*-
 NIA H. √dhamak-, to fall or reach with a *dham* sound.
 It is probably an onom. formation expressing rapid motion like *jhaṭṭa*- or *jhapatṭa*-.
54. √dhā with *api* 3. P. Ā., to cover.
 OIA Sk. *pidhāna* < Sk. *pī* (= *api*) + *dhā*, to cover.
 MIA Pa. *pidhāna* and *pidahana*.
 NIA Siñ. √piy-, to shut, close, cover.
55. √dhāv, 1. P. Ā., to run, flow, stream, move, glide, swim; run after, run away, rush against.
 OIA Sk. *dhāvati*, runs.
 MIA Pa. *dhāvati*, Pk. *dhāvaī*.
 NIA M. √dhāv-, to run. O. H. √dhā-, to run, start.
 (A. *dhāiba*; B. *dhāuyā*, O. *dhāibā*; H. *dhāvnā*; P. *dhāuṇa*; N. *dhāunu*, to frequent, follow closely; G. *dhāvū*).
56.
 NIA O. √dhup-, to run, attack. ?
57. √dhṛ, 1. P. Ā., to hold, bear, carry, maintain, preserve, keep, possess.
 OIA Sk. *dhāراتि*. Caus. *dhārayati*, holds.
 MIA Pa. *dharati*; Pk. *dharai*. Pa. *dhāreti*; Pk. *dhārei*.
 NIA O., M. H. A. √dhar-, to hold; G. √dhār-, to aim, wish.
 (B. *dharā*; O. *dharibā*; S. *dharāṇu*; G. *dharvū*, Siñ. *daraṇu*).

58. **dhrajja-***dhrajja-* >NIA M. \sqrt{dhaj} , to dare.59. *naś*, 4. P., to be lost, perish, disappear, be gone, run away;
Caus. to give up.OIA (2nd fut. 3rd person) *nākṣyati* or *naṅkṣyati*. (cf. *drakṣyati* or **drekṣyati* > G. \sqrt{dekh}).NIA G. $\sqrt{nākh}$ -, to throw, thrust.

60.

MIA **niksanu* (cf. *nikāśnu*) < Sk. *niṣkāśayati* : Pk. *nikkasaī*.NIA N. $\sqrt{niśk}$ -, to emerge, come out.(H. *nikasnā*- lw. in P. *niksaṇā*- G. *nikasvū*).61. $\sqrt{nī}$, 1. P. Ā., to lead, guide, conduct, govern, direct, carry away,
take away, to carry off for oneself (as a victor, owner etc.) AV.OIA Sk. *nayati*, leads, carries, with *ā*, *ānayati*, brings.MIA Pa. *neti* carries; Pk. *nei* or *lei*; A. B. *levi* (absol-).Pa. *āneti* brings. Pk. *ānei* or *āṇai*.NIA M. \sqrt{ne} , to carry; O. B. \sqrt{ne} ; S. \sqrt{nia} ; G. H. Av. Bhoj. Br. P. Bih. \sqrt{le} , to take. K. \sqrt{ni} -; N. \sqrt{li} -; Sometimes G. interchanges \sqrt{ne} - and \sqrt{le} -. Those languages that use \sqrt{ne} do not have \sqrt{le} and vice versa. Phonologically however *na* and *la* are interchangeable as in G. $\sqrt{nākh}$ - and $\sqrt{lākh}$ -. N. \sqrt{le} , to put on (ornaments etc. appears to be of late origin. With *ā*, in M. S. and O. we have $\sqrt{āṇ}$, to bring, in A. K. $\sqrt{ān}$ -.TURNER : (under N. *linu*) prob. < Sk. *lābhate*, Pa. *labhati* Pk. *lahai* (cf. N. *lahanā*, *lānu*) altered to rhyme with Pk. *dei* gives (N. *diru*) as well as Pk. *nei*, leads.

62.

NIA G. \sqrt{nondh} -, to copy out, register, enlist. (S. *nūṇḍhanu*, M. *nondaṇē*, H. lw. *nondnā*)?

63.

MIA **pakaḍḍa-* or **pakaḍḍha-* which is perhaps an extension of **pakka-* cf. Pk. *pakka-* reached, able, poss. < Sk. *parka* or **prkṇa-*.NIA H. $\sqrt{pakaṛ}$ -, to catch (B. *pākaṛā*) O. $\sqrt{pakā}$ -, to throw; (P. *pakaṛṇā*; G. *pakaḍvū*; M. *pakaḍṇē*; K. *pakun*, to advance, gain; A. B. *pāk* twist, entanglement).For O. *pakāitā* TURNER tentatively suggests that it may be derived from Sk. *prakrāmayati*. cf. also Pk. *paggaī*, seizes.

64. √*pac*, 1. P. Ā., to cook, digest, ripen, mature.
 OIA Sk. *pācati*, cooks, digests; *pacyate* (pass.) is cooked, digested. *pakvam*, cooked, ripe (food).
 MIA Pa. *pacati*, boils, *paccati* (pass.) is boiled; Pk. *payai*; Pa. *pakka*, Pk. *pakka-*, *pikka-*.
 NIA H. √*pac-*, to digest, decline, consume. (B. *pacā*, O. *pacibā*, S. *pacaṇu*, G. *pacvū*, M. *pacñē*).
 H. √*pak-*, to boil, is cooked.
 (B. *pākā*, to be cooked; P. *pakkñā*, to ripen, L. *pakkaṇ*, G. *pākvū*, M. *pikñē*).
65. √*Pat*, 1. P., to fly; fall down or off; fall into or among; occur, happen.
 OIA Sk. *pātati*, falls; with *ā*, *āpatati*, with *sam*, *sāmpatati*, Caus. P. *pātayati*, causes to fall, bring down, throw, ruin.
 MIA Pa. *pātati* (or **paṭaṭi*); Pk. *paḍai*, with *ā*, *āvaḍai*. *pāteṭi*, *paṭeṭi*, removes; Pk. *pāḍei*.
 NIA M. √*paḍ-*, to fall; G. √*paḍ*; Bi. H. √*par-*, O. Av. Bhoj. √*par-*; A. *pariba*, *pāriba*. G. √*pāḍ-* (caus.); B. *parā*; K. √*pya-*; S. √*pav-*.
 M. √*āvaḍ-*, to like; M. √*sāpaḍ-*, to find; G. √*āvaḍ-*, to be familiar with.
- Note :—P. √*pe-* or √*pai-*, to lie down may also be affiliated with this root *pat*.
- O. √*paṭ-* and its caus. √*paṭā-*, (cf. H. *paṭnā*, M. *paṭñē*, to strike the bargain) may possibly be connected with Sk. √*pat* as PLATTS in his *Hindustani-English Dictionary* has suggested (*pataniyam*).
66. √*pad*, 4. Ā., to fall, fall down or out, perish; to go, resort or apply to.
 OIA Sk. *pādyate*, falls, goes.
 MIA Pa. *pajjati*, goes.
 NIA K. √*paj-*, to be true or proper.
67.
 OIA Sk. *dhātup-* (*phelati* goes, moves).
 MIA **pahillai* (cf. H. *hilnā*) and Sk. *prahelā*, f. n. playfulness.
 NIA B. √*phel-*, to throw (H. *phailnā*, to be spread; P. *phailāṇā*, to spread; S. *phelāu* m. expansion; G. *phelvū*, to be spread; M. *phailāṇē*, *phailaviṇē*).
68.
 MIA Pk. *piṭṭai*, *piṭṭei*.
 NIA H. √*piṭ-*, to beat, strike (K. *piṭun*, to bewail, A. *piṭibā*, B. *piṭā*, O. *piṭibā*, N. *piṭnu*, Pl. *piṭāṇā*; L. *piṭṭaṇ*, to beat the breast; S. *piṭaṇu* to beat, G. *piṭvū*, M. *piṭñē*).

69. $\sqrt{pā}$ (*pib-*), 1. P., to drink.

OIA Sk. *pībati*, drinks.

MIA Pa. *Pibati*, *pivati*; Pk. *piāi*.

NIA G. $\sqrt{pī-}$, to drink (K. *pivun*, A. *piba*; B. *pīyā*, O. *pībā*, H.: *pīnā*, P. *pīnā*, L. *pivan*, S. *pīṇu*, N. *piunu*, M. *pīṇē*).

70. **pugga-*.

MIA **pugga-*.

NIA N. $\sqrt{pug-}$, to arrive, reach; (P. *puggaṇā*, to be completed, L. *puggaṇ*; G. *pugvū*, to reach).

TURNER—**pugga-* which (on analogy of verbs of the type Sk. *bhajjyāte* : *bhagnāḥ* > MIA *bhajjai* : *bhaggo*, S. *bhajaṇu* : *bhago*) replaced Pa. Pk. *punṇa-* (< Sk. *pūrṇāḥ*) as past part. to Pk. *pujjai* (< Sk. *pūryate*, is completed Ku. *pujṇo* to arrive, P. *pujjṇā*, L. *pūjjan*, pp. *punnā*, S. *pūjaṇu*, *puno*).

71. *pṛ*, 9.6.3. P., to fill; to sate, cherish, nourish.

OIA Sk. Caus. *pūrayati*, fills; covers completely.

MIA Pa. *pūreti*; Pr. *pūrai*, *pūraē*.

NIA M. \sqrt{pur} , to fill up, be enough; O. $\sqrt{pūrā-}$, to fill up; (H. P. *pūrnā*; L. *pūraṇ*, S. *pūraṇu*, to close, bury; G. *pūrōū*, to fill, bury).

72. \sqrt{pr} , 3. P., Caus., *pārayati*, to bring over or out; to get over; to resist; to be able (with an infinitive).

OIA Sk. *pārayati*, fulfils, brings about; *sampārayati*. accomplishes.

MIA Pa. *pāreti*, Pk. *pārei*, *pārai*.

NIA H. $\sqrt{pār-}$, to finish; Av. Bi. B. $\sqrt{pār-}$ to be able; O. $\sqrt{pār-}$, to be able, grow up; (K. *pārun* to complete; A. *pāriḥa*, to be able; S. *pārṇu*, to fulfil).

A. $\sqrt{novār}$ (na + *pār*) and B. $\sqrt{nār}$ (*nā* + *pār*) are negative cognates.

It may be noted that $\sqrt{pār}$ as an auxiliary necessarily means 'to be able' and is used like that with an infinitive even in OIA. This root which is a causal form of \sqrt{pr} may be distinguished from the denominative $\sqrt{pār}$ (< *pāra* n. the other bank or shore) which would mean to go across, finish or accomplish. More often than not there appears to be the confusion made in NIA between the causal and the denominative.

73. **prabhutya*.

OIA Sk. *prabhavati*, is powerful; **prabhutya-* denom. from Sk. *prabhu*.

MIA Pk. *pahuccai*, is powerful, reaches;

NIA M. $\sqrt{pohōc-}$, $\sqrt{pohač-}$, $\sqrt{pōc-}$, G. $\sqrt{pohōc-}$, $\sqrt{pahōc-}$, H. $\sqrt{pahūc-}$, (B. *pahūcā*, to reach; O. *pahuñcibā*, *pahañciba*; P. *pahūcṇā*; S. *pahucaṇu*).

74. ✓*pharv*, 1. P., to go.OIA Sk. *pharvati*.MIA Pk. *phavvīhai*.NIA M. ✓*phāv-*, to be at leisure, to find time or opportunity,
(G. *phāvū* to be at leisure).75. ✓**phikka-*OIA **pra* + ✓*hā* + *ikka* i. e. *prahikka* >MIA ✓**phikka-*NIA H. ✓*phēk-* or ✓*phēk-*, to throw; N. *phēk-*.(B. *phēkā*; G. *phēkvū*, M. *phēkñē*, *phēkñē*; N. *phēknu* or *phyāknu*).

76.

MIA Pk. *phittai*, *phittai*, falls down, runs away, breaks off.NIA O. ✓*phit-*, to be released, loosened or opened.
(M. *phitñē*).

77.

IE base ***sperē-* move suddenly.(in **spirati* > Pk. *phirai* whence NIA causative stem **pher.*).MIA Pk. *phirai*, returns, goes.NIA P. N. H. Av. Br. ✓*phir-*, to turn, turn back;(B. *phirā*; P. *phirñā*; S. *phirñu*; G. *pharvū*, M. *phirñē*).TURNER: The MIA and NIA forms can equally well represent IE.
**spher-* (Sk. *sphurati*, N. *phurnu*) which in most IE languages is
indistinguishable from **sper-*.78. **bahijja-*MIA **bahijja-* < (Sk. *upahīyate* *upa* + ✓*hā* or ✓*hi-* or *tahiryāti*)NIA H. ✓*bhej-*, to send.PLATTS in his *Hindustani Dictionary* derives it < *bhedayati* or
preṣaṇīyam.79. **bujja-*MIA **bujja-*NIA O. ✓*buj-*, to close, shut up (N. *bujinu* or *bucinu*, to be
stopped up; B. *bujā*, H. *bujnā* m. pessary; M. *bujañē*,
to stop up).80. *bolai*OIA Sk. *bahubollakāḥ*, talkative.MIA Pk. *bolai*, speaks.NIA G. ✓*bol-*, to speak, talk; (K- *bolun*, A. *boliba*, B. *bolā*,
O. *bolibā*, H. *bolnā*, P. *bolñā*. cf. *bolī* f. speech-
S. *bolaṇu*, N. *bolnu*, M. *bolñē*).

81. $\sqrt{bhañj}$, 7. P., to break, shatter, split; to rout, put to flight.
 OIA Sk. pp. *bhagnāh*, broken.
 MIA Pa. *bhagga*; Pk. *bhagga*, broken, fled;
 NIA H. $\sqrt{bhāg-}$, to run away, flee.
 (A. *bhāgiba*; B. *bhāgā*, was taken away, P. *bhagel*, cowardly; S. *bhago*, broken, fled. G. *bhāgvū*, to break, flee; M. *bhāgnē*, to get away; N. *bhāgnu*, to run away, flee).
82. \sqrt{bhan} , 1. P., to call aloud, and late $\sqrt{bhaṇ}$, to speak.
 OIA *bhānati*, calls aloud, late *bhaṇati*, speaks, calls.
 MIA Pa. *bhaṇati*; Pk. *bhaṇāi*.
 NIA M. $\sqrt{mhaṇ-}$, to say (? *am* + $\sqrt{bhaṇ}$).
 (A. *bhaṇiba*, to compose; H. *bhannā*. O. *bhaṇibā*, to say; G. *bhaṇvū*; Siñ. *baṇinu*).
83. $\sqrt{*bhiṭa-}$ (vide PMIA **miṭya-*).
 MIA Pk. *bhiḍaī*, meets (cf. *abbhiḍaī*) **bhiṭa-* (cf. N. *bheṭnu*).
 NIA H. $\sqrt{bhiṛ}$; to come close, fight.
 (A. *bhirāiba*; B. *bhirā*; O. *bhiribā*, to tie; P. *bhirṇā*, to fight; L. *bhiran*; S. *bhiranu*. G. *bhiḍvū*; M. *bhiḍṇē*).
 Platts derives it < *abhyāvṛtti*.
84. $\sqrt{bhī}$, 3. P., to fear, be afraid of.
 OIA *bībheti*.
 MIA Pk. *bihei*, *bīhāi*.
 NIA M. $\sqrt{bhi-}$; to fear.
85. $\sqrt{bhū}$ 1. P., to become, be, arise, come into being, exist, be found, live, stay, abide, happen, occur.
 OIA Sk. *bhāvati*.
 MIA Pa. *bhavati*, *hoti*; Pk. *bhomi*, *hoi*;
 NIA M. G. H. Av. Br. P. $\sqrt{ho-}$, to be, become, A. $\sqrt{hā}$ B. $\sqrt{hao-}$ K. \sqrt{hya} ; Bhoj. \sqrt{hoi} ; H. *hu-*; (A. *hāba*, L. *hovan*) S. $\sqrt{hu-}$; Siñ. \sqrt{ve} , to become, O. $\sqrt{he-}$.
 Negative cognate M. \sqrt{naho} or *navh*.
86. \sqrt{bhar} 1. P. Ā. to bear, carry, convey, to fill.
 OIA Sk. *bhāratī*, bears, contains. Caus. *bhārayati*.
 MIA Pa. *bharati*; Pk. *bharāi*, supports, fills.
 NIA G. \sqrt{bhar} ; caus. $\sqrt{bharā}$;
 (K. *barun*, to fill; A. *bhariba*, to put in. B. *bharā*, to load; O. *bharibā*, to fill; H. *bharnā*; P. *bharṇā*, to bear; L. *bharan*, to fill. S. *bharanu*; M. *bharṇē*, Siñ. *baraṇiya*, pot).

87. $\sqrt{maṇḍ}$, 1. P. to deck, adorn; to distribute or to clothe; to rejoice, exhilarate.

OIA *maṇḍati*, decorates.

Caus. *maṇḍayati*, decorates.

MIA Pk. *maṇḍai*, decorates; begins.

NIA G. $\sqrt{maṇḍ}$ - or $\sqrt{māṇḍ}$ -, to begin.

(M. *māṇḍaṇṭhē*, to arrange, show, present).

88. \sqrt{man} , 4. \bar{A} . to think.

IE **munāti* < IE **m^onā-* (Pa. *munati*, is wise. Pk. *muṇai*, knows).

OIA Sk. *manyate*, thinks, agrees.

MIA Pa. *maññati*; Pk. *mañṇai*.

NIA H. $\sqrt{mān}$ -; (K. *mānun*; A. *mānib*; B. *mānd*; O. *mānibā*; P. *mañṇā*; L. *manṇaṇ*; S. *mañṇaṇu*; G. *mānvū*; M. *māñṇē*- or poss. Sk. *māṇḍayati*, esteems. S. *māṇaṇu*, to enjoy. G. *mānvū*).

TURNER—a stem **munāti*- N. *mānnu* Siñ. *min*- wisdom (cf. W. GEIGER).

89. $\sqrt{mārg}$ 1. 10. P., to seek, look for, search through, strive after.

OIA Sk. *mārgati*.

MIA Pa. *maggati*, Pk. *maggai*.

NIA H. N. $\sqrt{nān}$ -, or $\sqrt{māg}$ -, to ask for, request; (A. *māgiba*, B. *māgā*, *māṅgā*, O. *māgibā*, H. *māgnā*, P. *maṅṇā*, G. *māgvū*, H. *māṅṇē*. Siñ. *māguma*, seeing—lw. in L. *maṅgaṇ*, S. *maṇaṇu*; S. *māgu* m. place < Sk. *mārgaḥ* m. road).

90.

PMIA **miṭya-* > **miṭṭa-*, cf. Sk. $\sqrt{miṣ}$ -, $\sqrt{miṣ}$ -, **miṣ-d-*, *mizḍ-* > **miḍ* represented by OIA Sk. \sqrt{mil} -.

cf. also Sk. \sqrt{mil} - < **miḍ*- PIA **miṭ*-.

Thus MIA **miṭya-* and **miṭ*-.

NIA H. $\sqrt{miṭ}$ -, to close; O. $\sqrt{miṣ}$ -, to be mixed up.

(P. *miṭṭā*, to close the eyes. S. *miṭṭaiṇu*, to repress, G. *miṭ* f. meeting of eyes; M. *miṭṭe* to close the eyelids. N. *micnu*, to press, squeeze, H. *micnā*, to close, P. *micnā*; G. *micvū*, to close the eyes—extension in A. *misikiyāiba* to sneer; B. *mickāna* to smile. M. *micakṇē*, to close eyes or lips (cf. Sk. *miṣati* blinks)—K. *myūlu* to be found, enjoy sexually; A. *miliba*, B. *milā*, O. *miḷibā*, H. *milnā*. P. *milṇā*, L. *milaṇ*, N. *milnu*, S. *miṇṇu* (*milaṇu* is lw.) G. *maḷvū*, *meḷavū*, M. *miḷṇe*- A. *bheṭṭiba* to obstruct; B. *bheṭṭā* to meet; O. *bhetibā*,

H. *bheṭṇā*; P. *bheṭaṇ* f. procuress, S. *bheṭaṇu*, to complete; G. *bheṭvū* to meet. M. *bheṭṇē*. For correspondence of *bh-* and *m-* in possible Austro-Asiatic loan words see J. PRZYLUCKI *BSL* 90.196 ff.

G. $\sqrt{mel-}$, < Pk. *melavaī* < Sk. *melayati*, *melāpayati*, brings together. O. G. has the form *melai*, mixes and it is explained by Dr. T. N. DAVE as the causal of \sqrt{mil} , to meet. The two are wide apart in meaning.

91. \sqrt{muc} , 6. P. \bar{A} ., to set free, leave.

OIA Sk. pp. *mukta*, **mukna-*.

MIA Pa. and Pk. *mukka*, released.

NIA G. $\sqrt{muk-}$, to leave, let go.

(P. *mukḥṇā*, come to an end; L. *mukkaṇ*; S. *muko*, loosed; M. *mukṇē*, to lose).

92. \sqrt{mr} , I \bar{A} ., to die.

OIA **márate*, dies (cf. RV. *márate* 'will die' Rt. Aor. subj.) Caus. *mārayati*; pass. *māryate* causes to die, kills.

MIA Pa. *marati*; Pk. *marai*, Caus. Pa. *mārāpeti*; Pk. *mārei*, *mārai*.

NIA G. $\sqrt{mar-}$, H. $\sqrt{mar-}$; O. $\sqrt{mar-}$; G. $\sqrt{mār-}$; H. $\sqrt{mār-}$; Av. $\sqrt{mār-}$, N. O. $\sqrt{mār-}$, (K. *marun*; A. *mariba*; B. *marā*; and *marāiba*, *mārāna*, Bi. *marab*; P. *marṇā* and Caus. *marāuṇā*; L. *maran*; S. *marāṇu*, M. *marṇē*, Siñ. *marāṇa*).

93. \sqrt{yam} , 6. P., to control.

OIA cause *yamayāte*, is fixed.

MIA Pk. *jāmei*, collects, makes firm.

NIA M. *jam-*; (S. *jamaṇu*; O. *jamibā*; P. *jammṇā*; B. *jamā*).

94. $\sqrt{yā}$, cl. 2. P., to go away, withdraw, retire.

OIA Sk. *yāti*, goes; with *ā*, *āyāti*, comes; past passive p. *āyāta*, come.

MIA Pa. *yāti*, goes; *āyāti*, comes. Pk. *jāi*, goes.

NIA Siñ. *yānava*, to go; M. $\sqrt{jā-}$, G. $\sqrt{jā-}$, H. Br. Av. L. Bi. A. B. P. N. $\sqrt{jā-}$; Bhoj. $\sqrt{jai-}$, to go. O. *jibā* (*jāū*, I go). Av. H. Br. $\sqrt{ā-}$, to come; B. Bhoj. $\sqrt{ai-}$, to come; Bi. $\sqrt{āe-}$, to come; but, M. $\sqrt{ye-}$, to come, appears to be < Sk. *ā* \sqrt{i} to come, K. $\sqrt{yi-}$, to come, arrive. N. $\sqrt{lāg-}$ to carry off; formed from past *lagyo* < *laigayo* past of *lai* $\sqrt{jā-}$ TURNER.

95. \sqrt{yuj} , 7. P. \bar{A} ., to yoke.

OIA Sk. caus. *yojayati*, yokes, unites, uses, furnishes.

MIA Pa. *yojēti*, *yojāpeti*; Pk. *joei*, *joai*, *joi*, makes manifest, produces.

NIA G. $\sqrt{joi-}$ > *joiye* must.

Siñ. $\sqrt{yod-}$ or $\sqrt{yed-}$, to yoke, join, unite.

(P. *jōṇa*, to yoke, weigh; L. *jovaṇ* (pp. *juttā*), to yoke, M. *jovṇē*, to swarm thickly. (cf. M. *jōḍṇē*, to unite, also).

96. $\sqrt{rakṣ}$, 1. P., to guard, watch, take care of, protect, save, preserve.

OIA Sk. *rākṣati*, protects.

MIA Pa. *rakkkati*; Pk. *rakkhai*.

NIA G. Av. N. $\sqrt{rākh-}$, to protect, preserve; O., H. $\sqrt{rakh-}$, to keep; (K. *rachun*, A. *rākhiba*; B. *rākhā*; O. *rakhibā*; H. *rākhnā* also; P. *rakkhṇā*; L. *rakhaṇ*; S. *rakhaṇu*; M. *rākhṇē*, Siñ. *rakiṇu*).

97.

NIA K. $\sqrt{raṭ-}$, to seize, grasp, hold (*grahaṇam*). Dr. Siddheśvar VARMA suggests that the word is pronounced as $\sqrt{raṭh-}$ and it may tentatively be derived from the Sk. $\sqrt{rakṣ}$, (**racch*). Of course, he admits the difficulty of cerebralisation.

In his second communication, dated 11-6-45 Siddheśvara VARMA advises us to refer to N. *roknu*, where TURNER mentions Kaśmīrī *rōta*, hindering, Pk. *roḍai*, 'stops', which according to him are further extensions of OIA *rundhati*. Of course, Dr. VARMA does feel the difficulty of the vowel -a- in *raṭun* while connecting it with *rundhati*. At any rate, the first etymology (< Sk. $\sqrt{rakṣ}$) must be ruled out. To us, however, neither of these appears to be plausible. For, there is another root *rojhun* in Kaśmīrī which is the direct descendant of Sk. \sqrt{rudh} .

98. \sqrt{rah} , 1. 10. P., to part, separate, quit, abandon, leave.

OIA Sk. *rahati*, *rahayati*.

MIA Pa. *rahati*, leaves; Pk. *rahaī*, leaves.

Pa. *rahāyati*, is lonely; Pk. *rahei*, *rahaī*, remains.

NIA H. Av. Bhoj. Br. Bi. S. H. $\sqrt{rah-}$, to remain; G. $\sqrt{rah-}$ or *rahe*; B. $\sqrt{rah-}$ or $\sqrt{rāv-}$, P. $\sqrt{rahi-}$ or $\sqrt{ria-}$; O. $\sqrt{rah-}$; M. $\sqrt{rāh-}$ *rahāṇē*, *rāhaṇē* and *rāhāṇē-* (A. *rahiba*; L. *rahaṇ*).

99. \sqrt{rudh} , 7. P. Ā., to besiege.

OIA Sk. (pass.) *rudhyate*.

MIA Pa. *rujjhati*, Pk. *rujjhaī*.

NIA Pa. *Rujjhati*, Pk. *Rujjai*.

NIA K. $\sqrt{roj-}$, to remain, stay, stop; (H. *rūjhnā*, to oppress, *rujhanā* to be oppressed; P. *rujjhṇā* to be absorbed; S. *rujhaṇu*; G. *rūjhōu* (a wound) to be healed.

100. $\sqrt{\text{lag}}$, 1. P., (also *lagyati*, *lāgayati*), to adhere, stick, cling, or attach one's self to; meet, come in contact; to taste or to obtain.
 OIA Sk. (*lagati*), *lagyati*, is fixed to; *lāgayati*, obtains.
 MIA Pa. *laggati*; Pk. *laggaṭi*, Pk. *lāei*; Ap. *lāivi*.
 NIA M. G. Bi. Av. A. B. O. $\sqrt{\text{lāg-}}$; H. Bhoj. Br. K. N. $\sqrt{\text{lag-}}$,
 O. *lagā-* (caus.), P. S. $\sqrt{\text{lagg-}}$ or $\sqrt{\text{lag-}}$; (L. *laggaṇ*;
 Siñ. *laginu*, to rest in).
 A. negative cognate in M. $\sqrt{\text{nalāg-}}$,
 M. G. $\sqrt{\text{lāv-}}$; N. $\sqrt{\text{lau-}}$; P. $\sqrt{\text{lāu-}}$; H. $\sqrt{\text{lā-}}$, to apply, bring;
 (Bi. *lāeb*; L. *lāvaṇ*; Siñ. *lanu*, to put. S. *lāṇu*).
 H. *lānā* and N. *lānu*, to take, may be derived from Sk. *lāti*,
 takes; (probably < Sk. *labhate* > Pk. *lahaṭi*) Pa. *lāti*;
 Pk. *lāya-* taken.
- The suggestion that H. *lānā* is a contraction of $\sqrt{\text{le}}$ + $\sqrt{\text{ā}}$ is to be considered.
101. $\sqrt{\text{labh}}$, 1. Ā., to get.
 OIA pass. *labhyate* (p. p. p. *labdha*), is taken; active : *labhate*.
 Caus. *lambhayati*; **lābhayati*.
 MIA Pa. *labbhati*, active : *labhati*; Pk. *labhaṭi*.
 active forms : *lahei*, *lahaṭi*, *lahae*.
 NIA M. $\sqrt{\text{lābh-}}$; M. $\sqrt{\text{lāh-}}$ or $\sqrt{\text{lhā-}}$; Siñ. $\sqrt{\text{lāb-}}$, or $\sqrt{\text{lad}}$, to get.
 (P. *labbhaṇā*, to be got; L. *labhaṇ*; S. *labhaṇu*; G. *lābhvū*,
 to find).
102. $\sqrt{\text{lā}}$, 2. P., to take, receive, obtain, undertake, begin.
 OIA Sk. *lāti* prob. from *labhate* (> Pk. *lahaṭi*—TURNER).
 MIA Pa. *lāti*; Pk. *lei*. Caus. **lahāveṭi*.
 NIA B. Siñ. $\sqrt{\text{la-}}$, to put, place. (A. *laibā*, B. *laoyā*).
103.
 OIA Sk. *lipya-te* (p. p. p. *lipta*).
 NIA H. $\sqrt{\text{lipaṭ-}}$.
104. **vaṭṭha-*.
 MIA **vaṭṭha-*.
 NIA S. $\sqrt{\text{vaṭh-}}$, to take.
105. $\sqrt{\text{varṇ}}$, 10. P., to paint, colour, depict, picture, write, describe,
 relate, tell, explain; to spread, extend; to praise.
 OIA Sk. *varṇayāti*.
 MIA Pa. *vaṇṇeti*, praises; Pk. *vannei*, paints, praises.
 NIA G. $\sqrt{\text{ban-}}$, be made, suit; H. $\sqrt{\text{ban-}}$, be made; M. *ban-*,
 to be made; (K. *banun*, be made; H. *banā-* (caus.),
 to fashion).
 B. *banā*, to do; O. *banibā*, to become ready, ripen, spell;

P. *baṇṇā*, be made; L. *baṇṇaṇ*, to become; S. *vaṇaṇu*, to suit, *baṇḍaṇu*, to make.

J. BLOCH connects with Sk. *varṇayati*, Pa. *vaṇṇeti*, Pk. *vaṇṇei*, M. *vāṇṇē*, *vāṇṇē*, *vāṇṇē*, to praise; Siñ. *vaṇanu*.

But TURNER points out how this does not explain the forms of Ku. (*baṇṇo*), P. L. S. with *ṇ* (< *-ṇ* or *-n-*). "Perhaps two (or more) roots are confused e.g. Sk. *vānati*, likes, gains, prepares (: Pa. *vanati*, *vanāyati* aims at; Pk. *vaṇei*, asks). In either case the forms of L. S. G. M. with *b-* must be loanwords."

106. *√val*, 1. *Ā.*, to turn, turn round; to move, go, hasten; to break forth, appear.

OIA Sk. *valati*, turns, moves. Caus. *valayati* or *vālayati*.

MIA Pa. *valati*; Pk. *valai*, returns, twists.

NIA G. *√val-*, to turn round, bend; and G. *√vāl-*, to return, bend.

107. *√valg*, 1. P., to spring, bound, leap, dance, sound (*Ā.*—to eat).

OIA Sk. *valgati*, springs.

MIA Pa. *vaggati*, Pk. *vaggai*, springs, goes.

NIA G. *√vāg-*, to fall upon (A. *bagāiba*, to crawl; H. *bagnā*, to move; P. *bagnā*; *vagnā*; N. *bagnu*, to flow, L. *vagan* M. *vāgne*, to move).

Here TURNER suggests three possible derivations :

(i) < Sk. *valgati*, (ii) < **vagga-*, analogical past part. to Pk. *vajjai*, moves (iii) beside Sk. *vrajati*, moves; Pa. *vajati*, Pk. *vayai*.

108. *√vas-*, 1. P., to dwell.

OIA Sk. *vasati*, dwells.

MIA Pa. *vasati*, Pk. *vasai*.

NIA H. *√bas-*, to dwell, perch; (G. *vasvū*, M. *vasṇē*).

See also *√viś* with *upa*.

109. *√vah*, 1. P. *Ā.*, to carry, transport, convey, lead, draw.

OIA Sk. with *nir*, *nirvahati*, leads out, accomplishes, Caus. *nirvāhayati*, accomplishes.

MIA Pa. *nibbahati*, leads out; Pk. *ṇivvāhei*; Pa. *nibbāhati*, accomplishes.

NIA S. *nibh-*, or *√nib* (*-ah* or *āh*) to be ended, end. (H. *nibahnā*, to be accomplished, *nibāhnā*, to accomplish; P. *nibāhuṇā*).

Or an alternate derivation suggested by TURNER is **nirbhāvayati* (Caus. of **nirbhavati*, disappears), causes to disappear (cf. Sk. *nirbhūta*). K. *nibun* to be accomplished, *nibāvun*, to accomplish.

N. *nibhnu*, to be extinguished, *nibhāunu*, to extinguish;

O. *nibhibā*, *nibhāibā*; H. *nibhnā*, to be accomplished;

P. *nibhṇā*, to be accomplished, to be reduced to nothing;

S. *nibhāṇu*, to accomplish; G. *nibhvū*, to endure, *nibhāvū*, to accomplish, *nibhāvo* m. endurance; M. *nibhṇē*, to be accomplished, *nibhāviṇē*, to accomplish, *nibhāv* m. success.

110. √*viś* with *upa*, 6. P., to sit down, take a seat.

OIA Sk. *upaviśati*; with *ā*, *āviśati*; pp. *upaviṣṭa*; with *pra*, *praviṣṭa*.

MIA Ap. *baisai*, pp. *baiṭṭha*.

NIA O. M. √*bas-* or *bais-*; G. √*bes-*; H. √*bas-* and √*baiṭh-* B. N. P. √*bas-*; Av. √*baiṭh-*; (S. *vihaṇu*. P. *bahinā*, *vahinā*, to sit; A. *bahibā*; B. *basā*; O. *basibā*) so also K. √*bih-* or √*byah-* may be grouped here.

TURNER connects H. √*bas-*, to dwell, perch; G. *vasvū*, to dwell, M. *vasaṇē*, Siñ. *vasanu* with Pk. *vasai*, Pa. *vasati* and Sk. *vāsati* (*vastu*, a seat, an object).

It appears that the two roots *upa*√*viś* and √*vas* have been confounded for a long time and confusion of meaning is the result. For instance *basnu* in Nepali means to sit down, settle, dwell, remain, keep, cease, stop. No such confusion occurs in M. and G. at least (see also Sk. √*vas*).

From Sk. *praviṣṭa* and *praviśati* we have √*paiṭh-* in H. and √*paś* in O. From OIA Sk. *āviśati*, we have in B. and O. √*āis-*, or √*ās*, to come.

111. √*vr* with *sam*, 5. P. Ā., to cover up, enclose, hide, conceal. Ā (*samvarate*), to gather, accumulate, augment, increase.

OIA *samvarate*.

MIA Pk. *samvarai*, *samvarehi*, checks, controls.

NIA M. √*savar-*, to bring under control, finish.

112. √*vrt*, 1. Ā., to turn, turn round, revolve, roll; to move, be, live.

OIA *vartate*, Caus. *vartāyati* turns, shines, appears (*bhāṣārthe*, *bhāsārthe vā*).

MIA Pa. *vatteti*; Pk. *vattēi*, *vattāi*.

NIA M. √*vāt-*, to appear. (A. *bātibā*, to grind; K. *vāṭun*, to roll up; H. *batnā*, to twist.

P. *batṭṇā*, *vattāṇā*, L. *vaṭaṇ*; S. *vaṭaṇu*, G. *vāṭavū*, to pound by rolling; also M. *vāṭṇē*, to pound by rolling).

Sindhi *vaṭaṇu* to go about, should be affiliated along with S. *vaṭaṇu* to Sk. √*vrt*.

G. *batāvū* may also be connected with Sk. *vartayati*. cf. H. *batānā* < *bāt* < Sk. *vārtā*.

113. √*vr̥dh*, 1. Ā., to increase, elevate, grow, rise, exalt.

OIA Sk. *vardhate*, increases; n. *vardhanam*.

MIA Pa. *vaḍḍhati*, n. *vaddhanam*; Pk. *vaddhai*, *vaddhei*.

Pk. n. *vaḍḍhanam*.

- NIA H. $\sqrt{barh-}$, to grow, increase, enlarge.
 (K. *badun-* < **vraḍḍha-*, A. *bāriba*, B. *bārā*, O. *barhibā*,
 H. *bārhnā*, P. *vaḍḍhñā*, L. *vaddhañ*, S. *vaḍhaṇu*, G.
vādhvū, to increase, M. *vādhñē*, Siñ. *vaḍanu*, to
 increase).

114.

- MIA Pk. *volai*, moves, passes, attacks.
 NIA O. $\sqrt{bul-}$ or $\sqrt{bol-}$, to walk, move to and fro.

115. \sqrt{vyadh} , 4. P., to pierce.

- OIA Sk. *vidhyati*, pierces.
 MIA Pa. *vijjhati*; Pk. *vijjhai*.
 NIA S. $\sqrt{vijh-}$, to put in, throw.

116.

- OIA **vrañjati*.
 MIA Ap. *vṛacaḍa*, *vañjai*; Pk. *vaṇai*, *vañadi*, goes (*vajjai* goes).
 NIA S. $\sqrt{vañ-}$, to go (L. *vañjan*).

117.

- OIA Sk. lexicon *vrudati* (6. P.), covers, heaps, sinks.
 (cf. *buḍati*, covers) **boḍayati*, sinks.
 MIA **dubba-*, metathesis of **buḍḍ* (Pk. *buddai*) **buddiyati*.
 NIA H. $\sqrt{dūb-}$ (K. *ḍuban*; A. *ḍubiba*, B. *ḍubā*, O. *ḍubibā*, P.
ḍubbnā, N. *ḍubnu*, G. *ḍubvū* M. *ḍubñē*, metathesis of—
 A. *buriba*, B. *burā*, G. *buribā*, H. *būrñā*, P. *buddñā*,
 L. *buḍḍaṇ*, S. *budānu*, O. *budvū*, G. *budvū*, M. *budñē*).

118. $\sqrt{śak}$, 5. P., to be strong or powerful, be able to, capable of,
 competent for.

- OIA Sk. *śaknoti*, is able.
 MIA Pa. *sakkoti*, Pk. *sakkei*, *sakkaī*.
 NIA M. C. $\sqrt{śak-}$; H. Av. Bhoj. Bi. N. P. $\sqrt{sak-}$, K. $\sqrt{hyak-}$,
 to be able.

119. $\sqrt{śru}$, 5. P., to hear, listen or attend to anything.

- OIA *śṛṇoti*, hears. Pa. Caus. *suṇāpeti*.
 MIA Pa. *suṇāti*, Aś. *sruṇāru*, *suneyu*. Pk. *suṇeti*, *suṇai*, Caus.
suṇāvedi.
 NIA H. $\sqrt{sunā-}$, caus. of $\sqrt{sun-}$, to hear.
 (B. *sunā*, O. *suṇibā*, L. *suṇaṇ*; S. *suṇaṇu*; G. *sunvū*; N. *sunṇu*).

120.

- OIA Sk. *saṃskṛtaḥ* prepared, finished; *saṃkṛtiḥ*, arrangement.
 MIA Pa. and Pk. *sakkaa-*.
 NIA N. $\sqrt{saki-}$, to be finished, be completed, come to an end.

TURNER—doubtful.

121. \sqrt{sagh} , Sk. Dhatup. 27. 20, to kill, be able.
 OIA Sk. *saghnōti*, is able.
 MIA Pa. *sagghati*.
 NIA S. \sqrt{sagh} -, to be able (L. *saggaṇ*; N. *sagāunu* or *saghāunu*).
 cf. J. BLOCH, p. 412.
122. \sqrt{sad} , 1. or 6. P., to sit down.
 OIA Sk. *śīdati* (Past Passive Part. *sanna*).
 MIA Pa. *śīdati*; Pk. *siai*.
 NIA Siñ. \sqrt{ind} - or $\sqrt{hiñd}$ -, to sit.
123.
 OIA prob. **siddha*- past. part. of Sk. *sedhati*, goes.
 NIA Av. $\sqrt{sidhā}$ - or $\sqrt{sidhār}$ -, to go, depart.
 (H. P. *sidhārnā*, to go; S. *sidhāraṇu*, G. *sidhārvū*,
sidhāvū, to go).
124. \sqrt{sy} , 1. 3. P., to run, flow, speed, guide, move, go.
 OIA Sk. *śrati*, moves.
 MIA Pa. *sarati*; Pk. *sarāi*.
 NIA M. \sqrt{sar} -, to move (B. *sarā*, H. *sarnā*; P. *sarnā*, to be
 performed; S. *saraṇu*, to move, G. *sarvū*, Siñ. *hariṇu*,
 to dismiss). O. $\sqrt{sār}$ -, to complete, accomplish.
125. IE **sgeud*-.
 OIA Sk. *skundate* (Sk. *chubati* touches. **chupyate* **chupta*).
 MIA **chunna* (Pa. *chupati*, Pk. *chuvai*- *chutta*-. Perhaps in
 contamination with Sk. *kṣipati*, Pk. *chivai*, *chihai*
 touches; *chippai*, is touched).
 NIA K. $\sqrt{ēhun}$ -, to throw, place. (N. *chunu*, to touch, meddle
 with; A. *soiha*, B. *chūyā*, O. *chūiba*, H. *chūnā*,
 P. *chuhunā*, S. *chuhāṇu*, G. *chūvū* and M. *śivñē*).
- TURNER — K. **ēhunun*, to throw ... either < **chunna*- replacing
**chupta*- (after, e. g., Pk. *ruvai* : *ruṇṇa*- < Sk. *rudāti* : *ruṇṇa*-) or
 < **sgeud*-, cf. Sk. *dhātub*. *skundate* lifts up, beside Sk. *kṣundānti*,
kṣundānti, *kṣuṇṇaḥ* move < **qseud*-.
 The forms of Pk. P. S. with *-ha*- suggest also contamination with,
 if not derivation from **sgeubh*- in Sk. dhātup. *skubhnāti*, holds, **ścobh*-
 in Pa. *chubhati*, *chuddho* thrown, Pk. *chuhai*, *chuddha*- thrown (if not
 < *kṣubh*-), ... , cf. **sgeubh*- in Sk. *kṣobhate*, *kṣubdhaḥ*.
126. $\sqrt{sta'mbh}$, 5. 9. P. (also 1. Ā. *stambhate*), to fix firmly, to
 support; to stop, stop up, suppress, check, restrain.
 OIA Sk. *stambhate*, fixes firmly.
 MIA M. *thambhati* Pk. *thambhai*.
 NIA M. $\sqrt{thāb}$ -, to stop; P. \sqrt{thammh} -, (K. *thamun*, to be
 stopped; B. *thāmā*; O. *thamāibā*; H. *thāmhā*, to prop;
 S. *thambhaṇu*, to support; G. *thābhvū*, to stand firm).

127. **stabhira-*, contaminated with **stharati* (cf. Sk. dhātup. *sthalati*, is firm).

NIA H. $\sqrt{thahar-}$, to stop, stand still.

(K. *thaharun*, to become fixed; P. *thahirnā*, to stop;

L. *thāhṛan*, to hold to the bull; S. *thaharaṇu*, to stand; M. *tharṇē*, to stop).

Perhaps < **stabhira-*, cf. Sk. *stabhitah* fixed (cf. Sk. *sthitāḥ* : *sthirdh*), *stabhāyāti*, makes firm. Or perhaps this word is contaminated with **stharati*, to which, belong H. *thār*, m. determination, frost; P. *thārṇā*, to coagulate; L. *thār* f. cold; S. *thārṇu*, to cool; G. *thār*, m. n. cold, M. *tharṇē*, to stop.

128. $\sqrt{sthā}$, 1. P. Ā., to stand, stand firmly.

OIA Sk. *tiṣṭhati*, with *ut*, *uttiṣṭhati*; **sthāti*; **sthā + akka*; Caus. *sthāpayāti*; with *pra*, *prasthāpayati*; **shepayati*.

MIA Pa. *tiṭṭhati*; *thāti*; *utṭhāti*; *thaketi*, halts; Caus. *thāpeti*; with *pa*, *paṭṭhāpeti*.

Pk. *ciṭṭhaī*; *uṭṭhedi*, *thāi*, *thāai*, *thāi*, *thāihi*; *thakkaī*; *thakkaī*, halts - *thakka*, tired.

Caus. *thavei*, *thavaī*, *thave*; with 'pa', *paṭṭhāvei*, *paṭṭhāvaī*.

NIA Siñ $\sqrt{siṭ-}$ or $\sqrt{hiṭ-}$, to stand.

M. $\sqrt{uṭh-}$ to stand, get up; G. H. Av. B. Bhoj. O. Bi. $\sqrt{uṭh-}$; (A. *uṭhiba*, B. *uṭhā*, P. *uṭṭhā*).

M. $\sqrt{thā-}$, to stay, remain; G. $\sqrt{thā-}$ (i. e. *thavū*); H. P. A. *thā*; S. $\sqrt{thi-}$, B. $\sqrt{thāk-}$. O. $\sqrt{thā}$ (i. e. *thibā*).

M. $\sqrt{thāk-}$, to stand still; M. $\sqrt{thak-}$, to stop, be exhausted. (O. *thakibā* P. *thakhaṇa*; S. *thakaṇu*; G. *thākvū*, H. *thāknā*).

M. $\sqrt{thev-}$, to put; negative cognate M. *neṭhāvāvē* < *na + thevāvē*; Siñ. $\sqrt{tib-}$ or $\sqrt{tiy-}$, to put, place; to be; K. $\sqrt{thav-}$ or $\sqrt{thāv-}$, to put.

N. $\sqrt{paṭhāu-}$, to send, send away. (A. *paṭhāiba*; B. *paṭhāna*, O. *paṭhāibā*, H. *paṭhānā*, P. *paṭhāṇā*; G. *paṭhāvū*; M. *paṭhaviṇē*; Siñ. *paṭavnu* cf. Pa. *paṭṭahati*, puts down; L. *paṭṭhaṇ*; S. *paṭhaṇu*; -Sk. *prātiṣṭhate*).

129. \sqrt{spas} , 1. P. Ā., to bind, fetter, stop, hinder.

OIA Sk. Caus. *spāsayati*, causes to fetter. *spāstah* fettered (beside *pāsaḥ*, net).

NIA G. H. $\sqrt{phās-}$, to be caught, ensnared (M. *phāsṇē*).

130. \sqrt{sphal} , 1. P., Caus. *āsphālayati*, to cause to flap, quiver, shake, vibrate, rock, throw, burst, break.

OIA Sk. *āsphālayati*, causes to flap.

MIA Pk. *apphālei*, strikes.

- NIA N. $\sqrt{āphāl-}$, to throw, throw away (G. *aphālōū*, to dash against; M. *aphālñē*).
131. \sqrt{sm} with *vi* 1. P., to forget.
 OIA Sk. *vismarati*, forgets.
 MIA Pa. *vissarati*, Pk. *vissarāi*.
 NIA M. $\sqrt{visar-}$, to forget.
 (H. *bisarnā*, P. *bissarnā*, *vissarnā*, to forget, be forgotten; L. *vissaraṇ*, to be forgotten; S. *visiraṇu*; G. *visarvū*, to forget).
132. **haṭṭa-*.
 MIA **haṭṭ-* 'move out of the way' (cf. Sk. *aṭati*, wanders).
 NIA P. $\sqrt{haṭ}$, to get out of the way, retreat.
 (N. *haṭṇu*, L. *haṭaṇ*; S. *haṭaṇu*; G. *haṭhvū*; M. *haṭṇē*, H. *haṭnā*). cf. Sk. $\sqrt{haṭh}$ 1. P., to leap, to be wicked; to treat with violence, oppress.
133. $\sqrt{halla-}$, to move.
 MIA Pk. *hallaī*, moves.
 NIA N. $\sqrt{halli-}$, to move, shake; and $\sqrt{hāl-}$, to throw in, put in.
 S. $\sqrt{hal-}$, to move (K. *halun*, to shake; H. *hālñā*, P. *hallñā*; G. *hālōū*, M. *hālñē*).
- But J. BLOCH, BSOS 742, suggests Dravidian origin. cf. Kan. *ale*, to agitate, Tam. *alei*, Kan. *alugu*, Tam. *alaṅgu*, Kan. *alaku*, *alacu*, to shake, Tel. *alacu*, trouble.
134. \sqrt{hind} , 1. Ā. (Dhātup. viii, 15) to go, move, wander, roam about, to disregard.
 OIA Sk. dhātup. *hindate*, wanders.
 MIA Pa. *hindati*, Pk. *hindāi*.
 NIA N. $\sqrt{hīr-}$, to go, walk, move (H. *hīrñā*, G. *hīḍvū*, M. *hīḍñē*).
135. $\sqrt{hr-}$, 1. P. Ā., to take, bear, carry.
 Caus. *hārayati*, *te*, causes to be taken or carried or conveyed.
 OIA Sk. *hārayati*, causes to be taken, loses.
 MIA Pa. *hāreti*, Pk. *hārai*, *haravāi*.
 NIA H. $\sqrt{hār-}$, (K. *harun*, to take away, lose; A. *hāriḥa*, B. *hārā*, O. *hāribā*, P. *harnā*, L. *hāraṇ*, S. *hāraṇu*, G. *hārōū*, M. *hārñē* to take away, win, *hāravinē*, to lose).

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222. *mil-*, 90.
223. *rah-*, 98.
224. *rākh-*, 96.
225. *lāg-*, 100.
226. *le-*, 61.
227. *sak-*, 116.
228. *sidhā* or *sidhār-*, 123.
229. *ho-*, 85.
230. *rah-*, 98.
231. *ho-*, 85.

BHOJPURI

232. *āi-*, 94.
233. *uṭh-*, 128.
234. *kar-*, 11.
235. *cāh* or *chāh-*, 25.
236. *cuk-*, 27.
237. *jāi-*, 94.
238. *jān-*, 31.
239. *ḍāl-*, 38.
240. *de-*, 49.
241. *par-*, 65.
242. *pāi-*, 4.

243. *rah-*, 98.
 244. *lag-*, 100.
 245. *le-*, 61.
 246. *sak-*, 118.
 247. *hoi-*, 85.

BRAJA

248. *ā-*, 94.
 249. *kar-*, 11.
 250. *cal-*, 26.
 251. *cāh-*, 25.
 252. *cuk-*, 27.
 253. *jā-*, 94.
 254. *de-*, 49.
 255. *pā-*, 4.
 256. *phir-*, 77.
 257. *rah-*, 98.
 258. *lag-*, 100.
 259. *le-*, 61.
 260. *sak-*, 118.
 261. *ho-*, 85.

ORIYA

262. *ach-*, 13.
 263. *āṇ-*, 61.
 264. *ās-*, 110.
 265. *uṭh-*, 128.
 266. *kar-*, 11.
 267. *kah-*, 9.
 268. *kāṛh-*, 10.
 269. *khā-*, 15.
 270. *gheṇ-*, 10.
 271. *cāl-*, 26.
 272. *cāh-*, 25.
 273. *cāhī-*, 25.
 274. *chāṛ-*, 30.
 275. *jā-*, 94.
 276. *jogā-*, 33.
 277. *thā-* (*thibā* in dictionary), 128.
 278. *de-*, 49.
 279. *dhar-*, 57.
 280. *dhā-*, 55.
 281. *dhup-*, 56.
 282. *na, nā, ni, nu, no.*

283. *ne-*, 61.
 284. *pakā (ke)-*, 63.
 285. *paṭā-*, 65.
 286. *paṛ-*, 65.
 287. *palā (le)-*, 1.
 288. *paś-*, 110.
 289. *pā-*, 4.
 290. *pār-*, 72.
 291. *pūrā-*, 71.
 292. *bas-*, 110.
 293. *bul-*, 115.
 294. *mar-*, 92.
 295. *mār-*, 92.
 296. *mil-*, 90.
 297. *miś-*, 90.
 298. *rakh-*, 96.
 299. *rah-*, 98.
 300. *lāg-*, 100.
 301. *lagā (ge)-*, 100.
 302. *sār-*, 124.
 303. *he-*, 85.

BENGALI

304. *āch-*, 13.
 305. *āsi* or *āsi-*, 110.
 306. *uṭh-*, 128.
 307. *kar-*, 11.
 308. *khāo-*, 15.
 309. *cal-*, 26.
 310. *cā, cāh* or *icchā kar-*, 25.
 311. *cāi-*, 25.
 312. *cūk-*, 27.
 313. *jāo-*, 94.
 314. *tol-* (or *tol + āch-*), 42.
 315. *thāk-*, 128.
 316. *deo-*, 49.
 317. *dekh-*, 51.
 318. *nay, nā.*
 319. *nāi.*
 320. *neo-*, 61.
 321. *paṛ-*, 65.
 322. *pāo-*, 4.
 323. *pār-*, 72.
 324. *phel-*, 67.

325. *bas-*, 110.

 326. *rah-*, or *rav-*, 98.

 327. *lao-*, 102.

 328. *lāg-*, 100.

 329. *hao-*, 85.

ASSAMESE

 330. *āch-*, 13.

 331. *ān-*, 61.

 332. *khā-*, 15.

 333. *khujh-*, 16.

 334. *ga-*, 17.

 335. *cāh-*, 25.

 336. *jā-*, 94.

 337. *tul-*, 42.

 338. *thā-*, 128.

 339. *dī-*, 49.

 340. *dhar-*, 57.

 341. *na-*, *nī-*, *nu-*, *ne-*, *no-*,

 342. *nah-*, 13.

 343. *novār-*, 72.

 344. *par-*, 65.

 345. *pā-*, 4.

 346. *pār-*, 65.

 347. *lāg-*, 100.

 348. *ha-*, 85.

BIHARI

 349. *āe-*, 94.

 350. *uṭh-*, 128.

 351. *kar-*, 11.

 352. *cāh-*, 25.

 353. *cuk-*, 27.

 354. *jāe-*, 94.

 355. *ḍāl-*, 38.

 356. *de-*, 49.

 357. *nahī-*, *nē*, *nā* 13.

 358. *paṛ-*, 65.

 359. *pāe-* or *pāv-*, 4.

 360. *pār-*, 72.

 361. *rah-*, 98.

 362. *lāg-*, 100.

 363. *le-*, 61.

 364. *sak-*, 118.

NEPALI

 365. *āu-*, 94.

 366. *āphāl* or *aphāl-*, 130.

 367. *khā-*, 15.

 368. *khøj-*, 16.

 369. *gar-*, 11.

 370. *cha-*, 13.

 371. *choṛ-*, 29.

 372. *jā-*, 94.

 373. *thāl-*, 46.

 374. *dī-*, 49.

 375. *na*

 376. *nikāl-*, 11.

 377. *nisk-*, 60.

 378. *paṭhāu-*, 128.

 379. *Pāu-*, 4.

 380. *pug-*, 70.

 381. *phir-*, 77.

 382. *phēk-*, 75

 383. *bas-*, 110.

 384. *māg-*, *mān* or *māg-* 89.

 385. *mār-*, 92.

 386. *rah-*, 98.

 387. *rākh-*, 96.

 388. *lag-*, 94.

 389. *lagāu-*, 100.

 390. *lā-*, 100.

 391. *lāu-*, 100.

 392. *lāg-*, 100.

 393. *li-*, 61.

 394. *sak-*, 118.

 395. *sakī-*, 120.

 396. *hāl-*, 133.

 397. *hīṛ-*, 134.

 398. *hu-*, 85.

KASHMIRI

 399. *aṇ-* or *ān-*, 60.

 400. *ās-*, 5.

 401. *ich-*, *yich-* or *yath-*, 7.

 402. *kar-*, 11.

 403. *gach-*, 17.

 404. *gach-*, 17.

 405. *ṭal-*, 26.

406. *chan-* or *chun-*, 125.
 407. *tag-*, 41.
 408. *trāv-*, 44.
 409. *thav* or *thāv-*, 128.
 410. *dyu-* or *di-*, 47.
 411. *na*.
 412. *nay*, *nā*.
 413. *ni-*, 61.
 414. *paĵ-*, 66.
 415. *pya-*, 65.
 416. *byah* or *bih-*, 110.
 417. *ma* or *mā* or *māh-*, 11.
 418. *yi-*, 94.
 419. *raġ-*, 97.
 420. *roj-*, 99.
 421. *lag-*, 100.
 422. *hyak-*, 118.
 423. *hya-*, 85.

PANJABI

424. *kar-*, 11.
 425. *ghaṭṭ-*, 21.
 426. *cal-*, 26.
 427. *cah (u)-*, 25.
 428. *cuk-*, 27.
 429. *chaḍḍ-*, 30.
 430. *jā-*, 94.
 431. *tham-*, 126.
 432. *thā-*, 128.
 433. *thun-*, 49.
 434. *de* or *dai-*, 49.
 435. *na*.
 436. *pai-*, 65.
 437. *phir-*, 77.
 438. *rah* or *ray-*, 98.
 439. *lag-*, 100.
 440. *le-* or *lai-*, 61.
 441. *lau-*, 100.
 442. *sak-*, 118.
 443. *haṭ-*, 132.
 444. *ho-*, 85.

SINDHI

445. *ac-*, 6.
 446. *āh-*, 13.
 447. *ān-*, 61.
 448. *kar-*, 11.
 449. *kaḍh-*, 10.
 450. *khaṇ-*, 14.
 451. *cuk-*, 27.
 452. *chaḍḍ-* or *chaḍ-*, 30.
 453. *chin-*, 28.
 454. *jān-* or *jjān-*, 31.
 455. *ḍi-* or *ḍḍi-*, 49.
 456. *thi-*, 128.
 457. *na*.
 458. *ni-*, 61.
 459. *nibh-* or *nib-*, 109.
 460. *pav-*, 65.
 461. *rah-*, 98.
 462. *lagg-* or *lag-*, 100.
 463. *vañ-*, 116.
 464. *vapḥ-*, 104.
 465. *vat-*, 112.
 466. *vijh-*, 115.
 467. *sagh-*, 121.
 468. *hal-*, 133.
 469. *hu-*, 85.

SINGHALESE

470. *āti-*, *-ätta-*, 3.
 471. *iñd-* or *hiñd-*, 122.
 472. *e-*, 6.
 473. *gan-*, 20.
 474. *tib-* or *tiy-*, 128.
 475. *dam-*, 48.
 476. *na*.
 477. *piy-*, 54.
 478. *ya-*, 94.
 479. *yed-* or *yod-*, 95.
 480. *la-*, 102.
 481. *lab-*, 101.
 482. *ve-*, 85.
 483. *siṭ-* or *hit-*, 128.

PART II

SIXTEEN COMPARATIVE TABLES AND THEIR ASPECTWISE ANALYSIS WITH A RUNNING COMMENTARY REGARDING THE FREQUENCY OF COGNATE AUXILIARIES GIVEN UNDER EACH.

[NOTE.—All uninflected auxiliaries entered into the tables should be read as possessing the usual radical sign √.]

TABLE 1. Abilitives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Sin.
(ye)	āv	...	...	...	...	...	...	...	...	...	...	...	...	...
...	āvad	...	...	...	...	...	...	...	...	...	...	...	...	...
...	ghaṭ	...	...	...	...	...	...	...	...	...	...	...	...	...
jām	...	...	...	...	...	...	...	...	...	...	...	...	...	...
jān	jān	...	...	jān	...	...	...	...	...	...	...	...	jān	...
...	...	...	...	...	...	jogā	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	tag	...	...	...
...	...	...	pār	...	...	pār	pār	pār	pār	...	...	...	...	...
pāv	...	pā	pā or	...	pā	...	pāo	...	...	...	...	...	...	...
...	...	...	pāv	...	...	...	...	...	...	...	...	...	...	...
pur	...	...	...	...	...	...	...	...	...	...	...	...	...	...
phāv	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ban	...	tan	...	...	...	...	...	...	...	...	...	...	...	...
miḷ	...	...	mil	...	...	...	...	...	...	...	...	...	...	...
ye	...	...	...	...	...	...	...	...	...	...	...	...	...	...
lābh	...	...	...	...	...	...	...	...	...	...	...	...	...	...
lāh	...	...	...	...	...	...	...	...	...	...	...	...	...	...
śak	śak	śak	sak	sak	sak	...	...	...	śak	sak	hyak	sak	(sagh)	...
...	...	...	...	...	...	...	...	...	...	...	...	...	sagh	...
sāpad	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ho	...	...	...	...	...	...	...	...	...	...	...	...	...	...

1. Abilitives :

Just one glance at the table of Abilitives would show that the most popular auxiliary in this group is $\sqrt{\text{śak}}$ ($\sqrt{\text{sak}}$ and S. $\sqrt{\text{sagh}}$). Excepting O. B. and A. which employ $\sqrt{\text{pār}}$, all the other NIA languages mostly take recourse to $\sqrt{\text{śak}}$. In Av. and Bi. $\sqrt{\text{pār}}$ and $\sqrt{\text{śak}}$ both are employed. Yet the relative frequency is 5 : 11. Next to $\sqrt{\text{pār}}$ there follows $\sqrt{\text{jāṇ}}$. Although it is sparingly used in G. and Bhoj. it is met with at all stages of development in Marāṭhī. Like $\sqrt{\text{jāṇ}}$ there obtains another equally able auxiliary viz. $\sqrt{\text{pāv}}$ (or $\sqrt{\text{pā}}$) in M. H. Av. Br. and B.

It is true, that compared to $\sqrt{\text{śak}}$, $\sqrt{\text{pār}}$, $\sqrt{\text{pāv}}$ and $\sqrt{\text{jāṇ}}$ all the rest enjoy more or less a restricted sphere of activity. Those that are common to two tongues are three. They are $\sqrt{\text{ban}}$ in M. and H., $\sqrt{\text{mil}}$ in M. and Av. and (*ye*) $\sqrt{\text{āv}}$ to M. and G. The rest are sporadic cases.

Still on a closer scrutiny, if arranged languagewise, they give interesting results. Accordingly, M. is having independently $\sqrt{\text{jam}}$, $\sqrt{\text{pur}}$, $\sqrt{\text{phāv}}$, $\sqrt{\text{lābh}}$, $\sqrt{\text{lhā}}$, $\sqrt{\text{sāpaḍ}}$ and $\sqrt{\text{ho}}$; G. is having $\sqrt{\text{āvaḍ}}$ and $\sqrt{\text{ghaṭ}}$; O. is having $\sqrt{\text{jogā}}$, and K. is having only $\sqrt{\text{tag}}$. Now leaving M. for a moment if we concentrate on the rest we shall find that these are mere semantic equivalents of the more common typical auxiliaries of which these serve as substitutes at times. Thus, G. $\sqrt{\text{āvaḍ}}$, to be familiar, is but a semantic equivalent of $\sqrt{\text{jāṇ}}$. So also G. $\sqrt{\text{ghaṭ}}$, to deserve, very slightly differs from $\sqrt{\text{śak}}$; for one shows capability whereas the other shows ability. Similar is the relation between the $\sqrt{\text{jogā}}$ and the $\sqrt{\text{pār}}$ in O. The $\sqrt{\text{tag}}$ in K. is however a semantic correlate of $\sqrt{\text{jān}}$ (cf. Sk. *jānāti*) serving as a substitute for $\sqrt{\text{hyak}}$.

Returning to M. we soon come to know that the same theory holds good. The $\sqrt{\text{jāṇ}}$, $\sqrt{\text{phāv}}$, $\sqrt{\text{sāpaḍ}}$ and $\sqrt{\text{lābh}}$ or $\sqrt{\text{lhā}}$ are but various synonyms of M. $\sqrt{\text{jāṇ}}$ and $\sqrt{\text{mil}}$ cognate with H. $\sqrt{\text{jan}}$ and Av. $\sqrt{\text{mil}}$. In this context M. $\sqrt{\text{ho}}$ has to do with getting or finding an opportunity (as in *malā yāylā hot nāhī*, 'I do not get, do not find an opportunity, cannot come') and therefore, it can conveniently be associated with $\sqrt{\text{ban}}$ and $\sqrt{\text{mil}}$ group.

In fine it may be observed that all the auxiliaries belonging to this group express the sense of 'to be able' and therefore they are named 'abilitives'. We have coined this new term not only because it is more appropriate and handy but also because the other term viz. 'Potentials' which is current at present is not unambiguous. The term 'Potential' has been hitherto strictly employed to convey the potential mood of inflected verbs. It has hardly anything to do with composed verbs. This loose use of terminology may be accounted for due to our inattention to the problem, although the author of the article on 'Philology' in Encyclopædia Britannica (XIth Edition) pointed out long ago that 'there is no clear terminology as regards the stages of action in verbs'. However, little advance is made in this direction by restricting the temporal or modal terminology to their respective spheres and by selecting or coining anew fresh terms for indicating several stages of action in composed verbs.

TABLE 2. Acquisitives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Sh.
<i>pāv</i>	<i>pām</i>	<i>pā</i>	...	<i>pāi</i>	...	<i>pā</i>	<i>pāo</i>	<i>pā</i>	<i>pāe</i> or <i>pāv</i>	<i>pāu</i>	...	...	...	...
...
<i>miḷ</i>	<i>miḷ</i>	...	...	<i>miḷ</i>	...	...	...	...	...	...	...	...
<i>labh</i>
<i>lāh</i>	<i>li</i>	...	...	...	...
<i>sāpaḍ</i>

Clearly the $\sqrt{pā}$ is the leader of this group. It functions as an auxiliary in no fewer than nine languages. Whereas the other auxiliary viz. $\sqrt{miḷ}$ has the following of merely three languages. The $\sqrt{miḷ}$ has its cognates in G. and H. but they do not at all function there as acquisitive auxiliaries.

In addition to $\sqrt{pāu}$, N. has one more auxiliary \sqrt{li} to give acquisitives. While Marāṭhī alone has as many as three more roots, that is, in all five. Now how to account for these? In line with other cognate

languages Marāṭhī ought to have used the $\sqrt{pāv}$ in extenso; but what we find is that this auxiliary has disappeared from the modern Marāṭhī language and literature. It is the same case with $\sqrt{lābh}$ and $\sqrt{lāh}$. In old M. poetry at least these roots were freely used; but in other cognate languages neither in the old period nor in the modern they appear to have any place. Modern Marāṭhī however employs $\sqrt{miḷ}$ and $\sqrt{sāpaḍ}$ to do the acquisitive function instead.

TABLE 3. Adverbatives

[illegible]

[illegible]

3. Adverbatives :

We have coined this term in order to point out certain cases of compounds in which the second member figures prominently and the first member merely serves to enhance or modify its meaning. The first member, however, in almost every case happens to be a nonfinite verbal form and has more or less the force of an adverb.

The examples of adverbative compounds as a class are not many but limited. At times it is even possible to treat them as compositional idioms and to class them under Syntactives.

If we merely go by numbers, in H. we find thirtyfour auxiliaries, in G. twentytwo and in M. and O. each sixteen. Excepting S. which uses five auxiliaries all the remaining languages have an insignificant number. It is not impossible to enlarge this number respecting each language provided we take into account all such sporadic cases analogous to M. \sqrt{bol} - in 'to hasat bolto'.

Now, even among the auxiliaries that lie before us we can easily mark out those that are commonly used as such in cognate languages. The \sqrt{ne} is typical of the lot. It occurs in five or six languages. The $\sqrt{pa\dot{d}}$ is common to four languages and stands next to \sqrt{ne} . Out of the rest that appear in three languages are $\sqrt{\dot{a}n}$, $\sqrt{kh\dot{a}}$, $\sqrt{c\dot{a}l}$, $\sqrt{j\dot{a}}$, \sqrt{de} , \sqrt{phir} , $\sqrt{m\dot{a}r}$ and \sqrt{ye} . Those that are used in two languages are \sqrt{kar} , \sqrt{kah} , $\sqrt{k\dot{a}dh}$, \sqrt{dhar} , $\sqrt{dh\dot{a}}$, $\sqrt{nika\dot{l}}$, \sqrt{phas} , \sqrt{bas} , \sqrt{mar} , $\sqrt{ma\dot{l}}$, $\sqrt{l\dot{a}}$ and $\sqrt{l\dot{a}g}$. The remaining auxiliaries are peculiar to the respective languages and give one or two compounds each, at the most.

TABLE 4. Causatives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
...	<i>kar</i>	...	<i>karāna</i>	...	...	...	...	...	...	...
<i>ghāl</i>
<i>ghe</i>	<i>de</i>	...	...	...	...	...	...	...	...
...	...	<i>de</i>	...	...	...	...	...	...	...	<i>paṭhāu</i>	...	...	...	...
...
<i>lāg</i>	<i>piy</i>
<i>lāv</i>	<i>lāu</i>	...	...	...	<i>la</i>

Most of the languages of Aryan stock have inherited from Sk. their habit of adding a formative suffix to the verbal base in order to express the causal idea. For example, Gujarati has *-a-* (< Sk. *-aya-*; *āva-* (< Sk. *-āpaya-*) and *-āḍa-* (a new creation), in all three formatives.

Still, in some modern languages of India there is a growing tendency of using an auxiliary rather than resorting to the more difficult process of turning the primitive into a causal, every time. Marāṭhī is a typical representative of this process towards simplification. It has four auxiliaries viz. *√ghāl*, *√ghe*, *√lāg*, and *√lāv* of which *√lāv* is more current. Even

in spoken Marāṭhī one hears more often *jāyḷa lāvto* than *jāvaṭto*. This auxiliary is used in N. and its cognate *√la* in Siñ. to do a similar function. H. and O. have the *√de* in common. Whereas, O. N. Siñ. have *√kar*, *√paṭhāu* and *√piy* in addition, respectively. Like O. *√kar-*, B. (Rāḍha Bengali) uses the causal verb *√karāna* in the capacity of a causative auxiliary.

It is noteworthy that G. Av. Bhoj. B. A., Bi, K. P. and S. do not possibly seem to have developed a causative auxiliary as yet. In this respect, M. seems to have gone beyond the experimental stage.

TABLE 5. Compleatives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
as	cha	...	...	...	...	ach	āch	āch	...	...	ās	...	āh	āri or
(āh)	...	...	...	...	...	...	...	...	...	...	...	...	...	ātta
(ye)	āv	...	ā	āi	ā	...	...	...	āe	āu	...	...	...	...
āh	āv	...	...	...	...	...	...	...	...	...	...	...	...	...
...	uñh	...	...	...	...	...	...	...	...	...	...	...	...	...
...	utar	...	...	...	...	...	...	...	...	...	...	...	...	kar
kādh	kādh	...	...	...	...	...	...	...	...	...	...	...	...	...
...	cad	...	...	...	...	...	...	...	...	...	gāch	...	...	...
cuk	cuk	cuk	cuh	cuk	cuk	...	cūk	...	cūk	...	...	...	cūk	cuk
(soq)	chuñ	chor	...	...	...	...	...	...	...	...	chun	chadḍ	chadḍ	...
...	...	...	...	...	...	...	...	...	...	...	...	...	or chad	...
jā	jā	jā	jā	jāi	jā	...	jāo	...	jāe	jā	...	jā	...	...
tāk	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(thev)	...	thā	...	...	...	tha	...	tha	...	...	thav	thā	...	tib
...	...	...	...	...	...	...	...	...	...	...	or thāv	...	...	...
thev	...	dāl	...	...	...	...	...	...	...	...	...	tham	...	...
...	...	...	...	...	...	...	...	...	...	...	...	thun	...	...
de	de	de	de	...	de	...	tol	tul	...	...	...	...	...	...
...	...	...	...	...	...	...	de	...	...	...	dyu	...	ḍi	...
nigh	nākh	dhar	...	...	...	...	...	...	...	...	or di	...	...	nibh
...	pad	...	...	...	...	...	par	...	...	...	...	...	...	...

[illegible]

5. Compleatives :

The table of Compleatives reveals to us how verbal composition is evenly spread over all the NIA languages. These completive auxiliaries, however, serve to complete the action expressed by the main verb in the nonfinite form as the first member of the compound.

The \sqrt{cuk} and $\sqrt{jā}$ are completives par excellence. They are common to ten languages. Next in frequency comes the tense-auxiliary \sqrt{as} with all its cognates. Another tense-auxiliary 'thā' follows next. The \sqrt{de} belongs to eight languages. Then there are $\sqrt{ā}$ and its variants which figure in seven languages. While the \sqrt{ho} , a tense-auxiliary is made to function as a completive auxiliary by an equal number of languages.

On further analysis, we come across \sqrt{bas} and $\sqrt{rākh}$ common to three languages, as well as $\sqrt{kāḍh}$ (also G. $\sqrt{caḍ}$), $\sqrt{mār}$ (also G. \sqrt{mar}), \sqrt{tol} , \sqrt{rah} , $\sqrt{lāv}$ and $\sqrt{sār}$, each common to two languages.

Of the remaining auxiliaries which severally function as completives in several languages it may be observed that they move round one semantic nucleus.

Thus with \sqrt{cuk} at the centre, M. \sqrt{samp} , H. \sqrt{dhar} , N. \sqrt{saki} , S. \sqrt{nibh} , Siñ. \sqrt{piya} (also M. $\sqrt{sār}$ and O. $\sqrt{sār}$) all move round it. P. \sqrt{tham} and $\sqrt{thuṇ}$ may possibly be admitted to this fold. Then, with $\sqrt{jā}$ at the centre, all verbs of movement such as S. $\sqrt{vañ}$, K. \sqrt{gach} , Av. $\sqrt{sidhār}$, P. $\sqrt{haṭ}$, M. \sqrt{nigh} and G. $\sqrt{uṭh}$, $\sqrt{utār}$, $\sqrt{vaḷ}$ and $\sqrt{vāḷ}$ turn round it. Next, around the $\sqrt{soḍ}$ group M. $\sqrt{tāk}$, G. $\sqrt{nākh}$ and \sqrt{muk} , B. \sqrt{phel} and N. $\sqrt{hāl}$ can be conveniently woven, G. $\sqrt{āp}$ can be affiliated to \sqrt{de} ; G. \sqrt{ban} to \sqrt{ho} . G. \sqrt{le} and S. $\sqrt{vaṭh}$, to take can form a pair. While G. \sqrt{mel} and H. $\sqrt{dāl}$ can go together. After all, these, as well as M. $\sqrt{pāv}$, S. \sqrt{kar} and H. $\sqrt{sunā}$ may be looked upon as sporadic idiomatic expressions of arrested growth.

TABLE 6. Compulsives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
<i>as</i>	<i>cha</i>	...	...	...	...	<i>ās</i>	...	...	...	...	...	...	...	...
<i>āh</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	<i>kar</i>	...	...
...	...	...	...	...	...	...	...	...	...	...	<i>geṭh</i>	...	...	...
...	...	<i>cāhiye</i>	...	...	...	...	<i>cāi</i>	...	<i>cāhi</i>	...	...	...	...	...
...	<i>joīye</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>paḍ</i>	<i>paḍ</i>	<i>paṛ</i>	<i>paṛ</i>	...	...	...	<i>paṛ</i>	...	...	...	...	...	...	...
...	<i>pāḍ</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>pāhiye</i>	...	...	...	...	...	...	...	...	...	...	...	<i>pāḍ</i>	...	...
<i>lāg</i>	...	...	...	...	...	...	...	<i>lāg</i>	...	...	<i>lag</i>	...	...	...
...
<i>ho</i>	<i>ho</i>	<i>ho</i>	...	...	...	...	<i>hao</i>	...	...	...	...	...	...	<i>viḥ</i>

The most outstanding auxiliaries of this class are the verbs, belonging to *√cāh* group. They are *cāhiye* in H., *cāi* in B., *cāhi* in Bi., *joīye* in G. and *pāhiye* in M. Equally efficient is *√paḍ* which occurs in five languages; M. G. H. Av. and O. In line with *√cāh* and *√paḍ* the so-called tense-auxiliaries *√ho* and *√as* (or *√āh*) also function as compulsive auxiliaries.

Next in frequency comes *√lāg*, common to M. A. and K. The *√gaṭh* and *√paj* in K. can be grouped together. Whereas S. *√viḥ* stands by itself. Possibly it might have acquired this function of a compulsive auxiliary from Indo-Iranian side. (BSL 72.116. Paul Tedesco.)

pad	...	phir	...	...	...	dhup	...	...	...	...	...	...	...
bas	...	baith	...	...	...	bas	...	...	...	...	...	...	...
manḍ	...	...	...	...	...	...	...	...	...	...	...	...	...
ye	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	rakh	...	...	...	rakh	...	...	...	...	...	...	...
rāh	rahe	rah	rah	rah	rah	rah	rah	rah	rah	rah	rah	rah or	rah
...	...	...	...	...	...	...	...	...	...	...	...	ray	...
...
...	...	lag	...	...	...	lagā	...	...	...	...	...	...	...
...
suf	...	...	...	...	...	...	...	...	...	...	...	...	...
ho	ho	ho	ho	ho	ho	he	...	...	...	...	...	ho	hu

7. Continuatives and Progressives :

This class of compounds is a very wide one. The terms 'Frequentatives' and 'Statics' regarded by previous grammarians have been altogether omitted. For, a statical is a simple continuative and a frequentative is only an intensive continuative. So ultimately both these fall in with the continuative proper. Secondly, wherever an auxiliary helps continuously to advance or retard the action conveyed by the main verb we have called it a progressive and have registered it under the same class of continuatives.

By far the most favourite auxiliary of this class is \sqrt{rah} . Twelve languages have chosen it. Whereas, \sqrt{kar} and $\sqrt{jā}$ as well as the tense-auxiliary \sqrt{as} enjoy a following of ten and nine languages respectively. Next in frequency are the $\sqrt{ā}$ and its semantic correlates as well as the supreme tense-auxiliaries \sqrt{ho} and $\sqrt{thā}$ (along with M. $\sqrt{thēv}$ and Siñ. $\sqrt{siṭ}$). Then follows the \sqrt{cal} (including M. $\sqrt{cāl}$) which belongs to six languages. This is followed by \sqrt{bas} and its variants as well as by $\sqrt{raḥh}$ obtaining in four languages. The $\sqrt{āṇ}$ figures in three languages, and generally gives progressives. Similarly \sqrt{lag} is claimed by three languages.

Now, among the roots peculiar to each language only M. has $\sqrt{uṭh}$, $\sqrt{ghāl}$, $\sqrt{tāk}$, \sqrt{dhar} , $\sqrt{paḍ}$, $\sqrt{māṇḍ}$ and $\sqrt{suṭ}$ in all seven. Of these $\sqrt{suṭ}$ is a continuative par excellence and $\sqrt{ghāl}$ is a good example of progressives. M. \sqrt{dhar} and K. $\sqrt{roḥ}$ giving simple continuatives may be grouped together; while M. $\sqrt{paḍ}$ and S. \sqrt{pav} are semantically related to each other. Then H. $\sqrt{dauṣ}$ and \sqrt{phir} , O. \sqrt{dhup} , to run can be grouped together with not very remote connection with $\sqrt{jā}$. S. \sqrt{vat} , to be, is related to S. $\sqrt{āh}$. Lastly M. $\sqrt{uṭh}$, $\sqrt{tāk}$ and $\sqrt{māṇḍ}$, P. \sqrt{kar} , no doubt convey severally the shades of continuatives from simple to the intensive, still they are so merely by accident. It is their secondary function.

TABLE 8. Desideratives and Purposives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Sin.
as	cha	...	...	...	...	...	...	...	...	...	...	...	...	...
āvad	...	uṭh	...	...	...	...	...	...	...	...	...	...	...	...
āh	...	...	...	...	...	...	...	...	...	...	...	...	...	...
icch	icch	...	...	...	...	...	icchā-	...	...	...	ich	...	...	...
...	kar	...	...	...	...	...	kar	...	...	...	...	...	...	...
...
...	gam	...	...	...	...	...	...	...	...	...	...	...	...	...
...	cāh	cāh	cāh	cāh	cāh	cāh	cā	cāh	cāh	...	...	...	...	...
...	...	...	...	...	...	...	or cāha	...	...	...	...	cāhu	...	...
jā	jā	jā	...	...	...	jā	...	...	...	...	...	...	...	...
jān	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	fo	...	...	...	...	...	...	...	...	...	...	...	...	...
dhāv	dhār	...	...	...	...	...	...	...	...	...	...	...	...	...
nigh	...	...	...	...	...	...	...	...	...	...	...	...	...	...
pāh	...	...	...	...	...	...	...	...	...	...	...	...	...	...
bagh	...	...	...	...	...	...	...	...	...	...	...	...	...	...
mahan	...	...	...	...	...	...	...	...	...	māg	...	...	...	...
ye	...	(ā)	...	...	...	...	...	...	...	...	...	...	...	...
lāh	...	...	...	...	...	...	...	...	...	...	...	...	...	...
vāt	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ho	ho	ho	...	...	...	...	...	...	...	...	...	ho	...	...

8. Desideratives and Purposives :

Auxiliaries arranged in this table convey the desire, ambition or purpose of the agent to do something, the verb for which occurs in the nonfinite form.

Evidently the leading auxiliary is $\sqrt{cāh}$. It has the following of eleven languages. Next in frequency are \sqrt{icch} , $\sqrt{jā}$ and the tense-auxiliary \sqrt{ho} which obtain in four languages each. M. \sqrt{ye} and H. $\sqrt{ā}$, M. \sqrt{as} (also $\sqrt{āh}$) and G. \sqrt{cha} , A. \sqrt{khujh} and N. \sqrt{khoj} , may be grouped in pairs. Whereas a long list of auxiliaries culled from old and modern Marāṭhī can be analysed now in order to show how each of them functions either as a desiderative or as a purposive as a rule or by an accident.

It is possible to weave M. $\sqrt{fāh}$, \sqrt{bagh} and G. \sqrt{jo} round the leading $\sqrt{cāh}$. It is possible to tuck M. $\sqrt{āvaḍ}$, $\sqrt{vāṭ}$, $\sqrt{lāh}$, $\sqrt{mhaṇ}$ and N. $\sqrt{māg}$ to the auxiliary \sqrt{icch} . M. $\sqrt{dhāu}$, \sqrt{nigh} , G. \sqrt{gam} , H. $\sqrt{uṭh}$, may conveniently be grouped round the chief verb of movement $\sqrt{jā}$. G. $\sqrt{dhār}$ is a purposive desiderative. While the old M. $\sqrt{jāṇ}$ appears to be a desiderative only by an accident.

TABLE 9. Desubstantives and Syntactives (Continued)

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
...	...	...	...	...	...	<i>pakā</i>	...	...	...	...	...	<i>pai</i>	...	...
<i>pad</i>	<i>pad</i>	...	...	...	...	<i>paṛ</i>	...	...	...	...	...	(<i>pai</i>)	<i>paw</i>	...
...	<i>pād</i>	...	<i>paṛ</i>	...	...	<i>pā</i>	<i>pāo</i>	...	...	<i>pāu</i>	...	...	...	...
...	...	<i>baṛh</i>	<i>pār</i>	...	...	...	...	...	...	...	...	...	...	...
...	...	<i>bas</i>	...	...	...	...	...	...	...	...	...	...	...	...
<i>bas</i>	...	...	...	...	...	...	...	...	...	<i>bas</i>	...	...	...	...
...	<i>bhar</i>	<i>bhej</i>	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>māṇḍ</i>	<i>māḡ</i>	...	...	...	...	...	...	...	...	...	...	...	...
...	...	<i>mān</i>	...	...	...	<i>mār</i>	...	...	...	...	...	...	...	...
...	<i>maḷ</i>	...	...	...	...	<i>mīl</i>	...	...	...	...	...	...	...	...
...	<i>mār</i>	...	...	...	...	(<i>mār</i>)	...	...	...	...	...	...	...	...
...	<i>muk</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	<i>raḥh</i>	...	...	...	<i>raḥh</i>	...	...	...	<i>rāḥh</i>	...	...	...	...
...	<i>rahe</i>	<i>rah</i>	...	...	...	<i>rah</i>	...	...	...	...	...	...	...	...
...	<i>lāḡ</i>	<i>lag</i>	<i>lāḡ</i>	...	...	...	...	...	...	<i>lagāu</i>	...	<i>lag</i>	<i>lag</i>	...
...	...	...	...	...	...	...	...	...	...	<i>lāḡ</i>	...	...	...	...
<i>lāw</i>	...	...	...	...	...	...	...	...	...	<i>lāu</i>	...	...	...	...
...	<i>le</i>	<i>le</i>	...	...	...	(<i>ne</i>)	<i>lao</i>	...	...	<i>li</i>	...	<i>le or</i>	...	...
...	...	...	...	...	...	...	...	...	...	...	...	<i>lai</i>	...	...
...	<i>vaḷ</i>	...	...	...	...	...	...	...	...	<i>hāl</i>	...	...	<i>vañ</i>	...
...	...	<i>ho</i>	...	...	...	<i>he</i>	<i>hao</i>	...	...	<i>hu</i>	...	...	...	<i>ve</i>
<i>ho</i>	...	...	...	...	...	...	...	...	...	<i>hya</i>	...	<i>ho</i>	...	...

9. Desubstantives and Syntactives :

This is really a very large class. As far as possible we have avoided giving exhaustive examples of this type. Firstly because they do not follow any principle and secondly because we have confined our collection to the compounds the first member of which is a nonfinite verbal form. The so-called nominal compounds are many a time merely of the nature of a finite verb plus an object or a complement. After the manner of Sk. *cvi*-compounds certain verbal nouns or substantives take the verbs (\sqrt{as}), \sqrt{ho} , \sqrt{kar} and on the principle of analogy a host of others in order to express an idea for which there are no separate verbs in force. Hence we have confined ourselves to those auxiliaries that give verbal compounds proper and have registered wherever possible under them such compounds as may be obtained by the process of desubstantivisation. Looking at this power of such auxiliaries of changing a noun or a substantive into a verb by composition we have named them and the resulting compound verbs as desubstantives. The other type of juxtapositions resembling more or less an idiom is termed as Syntactives.

Even here if we cast a glance at the table we can notice a good many correspondences or coincidences among auxiliaries in cognate languages. At the outset, we mark out \sqrt{kar} which is common to nine languages. Then follow in descending order of frequency \sqrt{ho} , \sqrt{de} , $\sqrt{paḍ}$, \sqrt{le} , \sqrt{lag} , $\sqrt{jā}$, $\sqrt{ā}$, $\sqrt{thā}$, \sqrt{rakh} , \sqrt{rah} , $\sqrt{lāv}$, $\sqrt{āṇ}$, $\sqrt{kāḍh}$, $\sqrt{khā}$, $\sqrt{ghāl}$, \sqrt{ghe} , \sqrt{dhar} , \sqrt{bas} , $\sqrt{maḷ}$ and $\sqrt{mār}$. The rest are sporadic cases.

TABLE 10. Inceptives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
<i>uñ</i>	...	...	...	...	...	...	...	...	...	...	...	...	<i>ac</i>	...
...	...	<i>cal</i>	<i>cal</i>	...	...	...	...	...	...	...	...	...	...	...
<i>jāñ</i>	...	...	...	...	...	...	<i>jāo</i>	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	<i>thāl</i>	...	...	...	...
...	...	...	...	...	...	...	...	<i>dhar</i>	...	...	...	...	...	...
...	<i>nīkañ</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>nīgh</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>nondh</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	<i>pai</i>	...	...
<i>bas</i>	...	<i>baith</i>	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>māñd</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>mhañ</i>	...	...	...	...	...	...	...	...	...	...	<i>yi</i>	...	...	...
...	...	<i>lag</i>	...	<i>lag</i>	<i>lag</i>	...	...	...	...	<i>lagāu</i>	<i>lag</i>	<i>lag</i>	<i>lag</i>	...
<i>lāg</i>	<i>lāg</i>	(<i>lag</i>)	<i>lāg</i>	(<i>lag</i>)	...	<i>lāg</i>	<i>lāg</i>	...	<i>lāg</i>	<i>lāg</i>	(<i>lag</i>)	(<i>lag</i>)	(<i>lag</i>)	...
<i>lāh</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
or <i>thā</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>sar</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>ho</i>	...	...	...	<i>hoi</i>	...	...	...	...	...	...	<i>hya</i>	...	...	...

10. Inceptives :

This is a short table. And our attention is at once attracted towards the auxiliary \sqrt{lag} or $\sqrt{l\bar{a}g}$ which is the favourite of as many as thirteen languages. There is no other auxiliary which can keep pace with this \sqrt{lag} . The root \sqrt{ho} occurs in only M. Bhoj. and K.; the root \sqrt{bas} in M. G. and H.; the root \sqrt{cal} in H and Av. the root \sqrt{yi} in K. and \sqrt{ac} in S. if they could be so paired.

Over and above these, in M. itself we have $\sqrt{u\bar{t}h}$, $\sqrt{j\bar{a}n}$, \sqrt{nigh} , $\sqrt{mha\bar{n}}$, $\sqrt{l\bar{a}h}$ and \sqrt{sar} , in all six roots. Out of these $\sqrt{u\bar{t}h}$, $\sqrt{mha\bar{n}}$ and $\sqrt{l\bar{a}h}$ occurring in OM. are now obsolete. \sqrt{nigh} and \sqrt{sar} are regular inceptives and $\sqrt{j\bar{a}n}$ is an inceptive by accident. In G. there are three auxiliaries viz. $\sqrt{nika\bar{l}}$, \sqrt{nondh} and $\sqrt{m\bar{a}n\bar{d}}$, of which \sqrt{nondh} and $\sqrt{m\bar{a}n\bar{d}}$ are semantic equivalents of the root \sqrt{lag} . G. $\sqrt{nika\bar{l}}$ is also a regular inceptive like M. \sqrt{nigh} . N. $\sqrt{th\bar{a}l}$ is a regular type. But to be plain, this N. $\sqrt{th\bar{a}l}$, B. $\sqrt{j\bar{a}o}$, A. \sqrt{dhar} and P. *pai* all appear to be new developments on the pattern of idioms.

TABLE 11. Intensives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
...	...	...	...	...	...	...	...	...	...	(cha)	ās	...	...	...
...	āv	ā	...	...	...	ās	...	...	...	...	(yi)	...	ac	(e)
...	...	...	...	...	...	...	...	...	...	...	ān	...	ān	...
...	utār	...	...	...	...	...	...	...	...	āphāl	...	...	...	ind
...	...	uṭh	uṭh	uṭh	...	uṭh	uṭh	...	uṭh	...	...	...	...	...
...	kar	kar	...	...	...	kar	...	...	...	...	...	...	kar	...
...	kādh	...	...	...	...	...	...	...	...	...	...	...	kādh	...
...	khā	...	khā	...	...	khā	...	...	...	khā	...	...	khaṇ	e
...	...	...	...	...	...	...	...	ga	...	...	gach	...	...	...
...	ghāl	gir	ghāl	...	...	...	...	...	...	...	...	ghatt	...	...
ghe	...	...	...	...	...	ghen	...	...	...	...	...	...	...	gan
...	...	gujhar	...	...	...	...	...	...	...	...	...	...	...	...
...	...	gher	...	...	...	...	...	...	...	...	...	...	...	...
...	...	ghus	...	...	...	...	...	...	...	cha	cal	...	...	...
...	...	...	...	...	...	chār	...	...	...	chor	chun	...	...	...
jā	jā	jā	...	...	...	jā	jāo	...	...	jā	...	ja	...	(ya)

11. Intensives :

The table of Intensives is pretty big. Almost all languages possess a large stock of these intensives. Indeed, our speech-psychology does require such strengthening devices whenever available. In truth, the function of these intensives is also to strengthen or intensify the meaning expressed by the main verb in the non-finite form.

In this group the more favoured auxiliaries are \sqrt{de} and \sqrt{le} . Of them \sqrt{de} enjoys the favour of eleven languages, while \sqrt{le} , that of ten languages. Another auxiliary viz. $\sqrt{paḍ}$ also obtains the grace of ten languages; whereas $\sqrt{jā}$ is picked up by eight languages. The root *bas* and its variants are met with in seven languages. Then come $\sqrt{uṭh}$ and $\sqrt{jā}$, each of which is welcomed by six languages. This is followed by $\sqrt{lāv}$ occurring in five languages. $\sqrt{khā}$ and \sqrt{kar} are embraced by four languages. Whilst $\sqrt{ghāl}$, \sqrt{ghe} , $\sqrt{chār}$, $\sqrt{ḍāl}$, \sqrt{nikal} , $\sqrt{pahūc}$, \sqrt{phir} , \sqrt{rakh} , are commonly employed by three languages each. Those that occur in only two languages are \sqrt{pak} , $\sqrt{phēk}$, \sqrt{cha} (N. K. $\sqrt{ās}$), $\sqrt{gāch}$ and \sqrt{ho} .

Of the remaining auxiliaries $\sqrt{paḍ}$ and \sqrt{savar} are peculiar to M. only. In G. $\sqrt{utār}$, $\sqrt{nākh}$, \sqrt{bhar} , \sqrt{muk} , \sqrt{mel} and $\sqrt{vaḷ}$ are all regular types. In H. we have to enumerate \sqrt{gir} , \sqrt{gujhar} , \sqrt{gher} , \sqrt{ghus} , $\sqrt{ḍaṭ}$, \sqrt{daur} , \sqrt{dhamak} , $\sqrt{paiṭh}$, \sqrt{ban} , \sqrt{bujh} , $\sqrt{bhāg}$, \sqrt{bhir} , $\sqrt{miṭ}$, in all thirteen. In O. there are $\sqrt{paṭā}$, $\sqrt{palā}$, \sqrt{bul} , \sqrt{mar} , $\sqrt{mār}$ and $\sqrt{miṣ}$ in all six. B. has only \sqrt{phel} . A. has only \sqrt{ga} . In N. we have $\sqrt{āphāl}$, \sqrt{pug} , \sqrt{lag} , $\sqrt{lāg}$, $\sqrt{hīr}$ in all five. In K. we find $\sqrt{īal}$, $\sqrt{trāv}$ and $\sqrt{thāv}$. In P. there is only $\sqrt{ghaṭṭ}$. In S. $\sqrt{khaṇ}$, $\sqrt{viṭh}$ and \sqrt{hal} in all three. And lastly in Siñ. we come across \sqrt{dam} and \sqrt{piy} .

After all, intensives appear to be an ever growing class. And it is possible that a continuous give and take will go on in this respect among all the allied languages of India.

TABLE 12. Negatives and Prohibitives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
<i>thā</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>thāk</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>thak</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>thāb</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>na</i> ,	<i>na</i>	(<i>na</i>)	<i>na</i>	(<i>na</i>)	...	<i>na, nā</i>	<i>nay</i>	<i>na, nī,</i> <i>nu, ne,</i>	<i>na, ne</i>	<i>-nā,</i>	<i>na, nā,</i>	<i>tham</i>	...	...
<i>nā</i>	<i>nā</i>	...	...	...	...	<i>nī, nu</i>	<i>nā</i>	<i>no</i>	...	<i>nā-</i>	<i>no, nay,</i>	...	<i>na</i>	<i>na,</i>
...	...	...	...	...	...	<i>no</i>	...	<i>nakare</i>	<i>nāhī</i>	...	<i>nāy</i>	...	...	<i>nu, no</i>
<i>nako</i>	<i>nakār</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>naghe</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>nide</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>naye</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>nalāg</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>naho</i> or	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>nāv</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>nas</i>	<i>nāhī</i>	...	...	...	...	<i>nāsti</i>	...	...	...	...	...	<i>nīmhū</i>	...	...
<i>nāh</i>	<i>nāhī</i>	<i>nāhī</i>	...	<i>nāhī</i>	...	<i>nāhī</i>	<i>nāi</i>	<i>nah</i>	<i>nāhī</i>	...	...	<i>nissū</i>	...	...
<i>naṇ</i>	...	...	...	...	...	...	(<i>nār</i>)	<i>novār</i>	...	...	...	<i>neih</i>	...	...
...
<i>nosad</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>nosād</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>mā, mā</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>mā, nāmukar</i>	...	...	...	...	...	...	...	...	...	<i>m, mā</i>	...	...	...
...	...	...	...	...	...	...	...	...	...	...	<i>māh</i>	...	...	...
...	...	...	...	...	...	...	...	...	...	...	<i>mā-kar</i>	...	...	...
<i>rāh</i>	<i>rah</i>	...	...	...	...	...	...	...	...	...	<i>raṭ</i>	...	...	...

12. Negatives and Prohibitives :

Like Sanskr̥t the negation and the prohibition of an activity is effected by the negative and prohibitive particles such as *na*, *nā*, *nāhi* and *ma*, *mā* and *māh* in most of the NIA languages. But unlike Sanskr̥t NIA languages use full verbs as auxiliaries to negative as well as to prohibit the activity expressed by the main verb in the non-finite form. This peculiar type of usage is felt in most languages but is found in old as well as modern M. in abundance. \sqrt{nas} , $\sqrt{nāh}$ and $\sqrt{neṇ}$ serve to express negatives; while \sqrt{navh} , \sqrt{naye} and $\sqrt{-nako-}$ serve to express prohibitives. Analogous to M. \sqrt{nas} and $\sqrt{nāh}$ other NIA languages such as G. has *nathī*, (O. *nāsti*) and G. H. Bhoj. O. B. A. Bi. and P. (*nimhū*, *nissū* and *neih*) have *nāhī*. In A. $\sqrt{novār}$, itself a compound of *no* + $\sqrt{tār}$, to be able, gives a negative abilitive. B. $\sqrt{nār}$ (*na* + $\sqrt{pār}$) is nothing but the counterpart of A. $\sqrt{novār}$. Similar to this, M. $\sqrt{nalāg}$, \sqrt{naghe} , \sqrt{nade} , \sqrt{naye} , $\sqrt{nosaḍ}$ and $\sqrt{nosād}$ negative the type of compound given by $\sqrt{lāg}$, \sqrt{ghe} , \sqrt{de} , \sqrt{ye} and $\sqrt{soḍ}$. To give one more instance, $\sqrt{lāg}$ gives inceptives, $\sqrt{nalāg}$ would give non-inceptives. It may be noted *en passant* that the particle *na* in composition is changed to *na*, *nī*, *nu*, *ne*, *no* generally in accordance with the vowel accompanying the first consonant of the root. Of course, where such a change is not noticeable we have to take *ne* or *no* as independent particles. With regard to *nā*, it may be remembered that it is generally placed at the end of the verb like the auxiliary *nāhī*; e.g. M. *thevīnā* (*thev* + *ī* + *nā*); does not put, or B. *kare nā*, does not do. Of course in such expressions where *nā* has become a morphological unity with the root as in B. *nā jāni* (cf. M. $\sqrt{neṇ}$) < Sk. *na jāne*, I do not know or $\sqrt{nār}$, it is prefixed.

Add to these, we have included certain other auxiliaries in the table, the auxiliaries which are not negative in form but which serve to prohibit or to bring to a standstill the action expressed by the main verb. Such prohibitive compounds are manufactured by composing one or the other of the following auxiliaries in respective languages : \sqrt{rah} common to M. and G., $\sqrt{thāb}$ common to M. and P.; so also O. M. $\sqrt{thā}$, $\sqrt{thāk}$ and modern M. \sqrt{thak} .

TABLE 13. Passives and Impersonals

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Sin.
(ya)	āv	ā	...	...	...	...	...	...	...	...	(yi)	...	...	...
as	āch	...	...	...	...	...	...	...
...	khā	khā	...	...	...	...	...	...
...	cal	...	...	...	...	...	...	...
jā	jā	jā	jā	...	jā	jā	jāo	jā	...	jā	...	ja	...	...
...	...	de	...	...	...	paīā	par	par	...	...	...	...	...	...
...	...	pāv	...	...	...	...	...	...	...	...	...	...	...	...
...	...	(pā)	...	...	...	...	...	...	...	...	...	...	...	...
...	māg	...	...	...	...
ye	yi	...	...	...
...	yed or	...
...	yod	...
...	lab	...
ho	...	ho	...	...	...	he	hao	ha	...	...	...	...	...	...

13. Passives and Impersonals :

One common device of constructing the passive voice in NIA languages is by compounding a passive auxiliary with the main verb in the non-finite form. In our table we have deposited all kinds of such auxiliaries. Yet, amongst them the root *jā* rises superior to all. In fact, it has the following of ten languages. Next to $\sqrt{jā}$ shines \sqrt{ho} which gives light to five languages. $\sqrt{ā}$ and its variants play their part in four languages. Whereas \sqrt{par} is favoured by only three. M. \sqrt{as} and B. $\sqrt{āch}$ have a similar function. Av. $\sqrt{pā}$ and Sin. \sqrt{lab} can form a pair on semantic ground. N. $\sqrt{māg}$, Sin. \sqrt{yed} or \sqrt{yod} B. \sqrt{cal} as well as B. A. $\sqrt{khā}$ are sporadic cases. About $\sqrt{khā}$ it may be noted that in a particular idiom *mār*/ $\sqrt{khā}$ common to M. G. H. B. A. etc. whether it has a passive import is doubtful. For in the M. sentence *mī mār khātō*, I receive beating, the form is active. The root \sqrt{par} used in B. A. and O. is similar in form to the root $\sqrt{paṭu}$, a passive auxiliary in Dravidian. But this is not enough to establish that B. usage is due to Dravidian influence.

TABLE 14. Permissives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
...	<i>joi</i>	...	...	...	...	...	<i>āch</i>	...	...	...	...	...	...	...
<i>de</i>	<i>de</i>	<i>de</i>	<i>de</i>	<i>de</i>	...	<i>de</i>	<i>deo</i>	<i>di</i>	<i>de</i>	<i>di</i>	<i>dyu</i>	<i>de</i>	...	...
...	...	...	...	...	...	...	...	...	...	...	or <i>dī</i>	or <i>dei</i>	...	...
...	...	<i>pā</i>	<i>pā</i>	<i>pāe</i>	...	...	...	...	<i>pai</i>	<i>pāu</i>	...	...	...	...
...	...	...	...	...	...	...	...	...	or <i>pāe</i>	...	...	...	...	...
...	...	<i>māg</i>	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>mel</i>	...	...	...	...	...	...	...	...	...	...	...	...	...

This is a very short table. The standard auxiliary of this table is obviously *✓de*. It is indispensable to no fewer than twelve languages. Next in order is

✓pā; but it is found in five languages only. G. *✓mel* and H. *✓māg*, as well as G. *✓joi* and B. *āch* function as permissive auxiliaries in particular contexts only.

TABLE 15. Probabilitives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
<i>as</i>	<i>cha</i>	...	...	...	...	...	...	...	...	...	<i>ās</i>	...	<i>āh</i>	<i>āti</i> ,
...	...	...	...	...	...	...	...	...	...	...	...	...	...	<i>ātta</i>
...	...	...	...	...	...	<i>thā</i>	<i>thāk</i>	...	...	...	...	...	...	<i>thi</i> ...
<i>pāhiḥ</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>rāh</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>suṭ</i>	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>ho</i>	...	...	...	...	...	...	...	...	...	...	<i>he</i>	...	...

This is another short table. Generally tense-auxiliaries like *✓as*, *✓thāk* and *✓ho* in particular positions suggest probability. *✓as* and its variants in as many as five languages invariably do so. The term conditional is not adequate to express probability in every context. Moreover it is not correctly applicable

to composed verbs. So by taking into account this characteristic trait of probability we have named these compounds Probabilitives. In M. we have *✓pāhiḥ*, *✓rāh* and *✓suṭ* as additional auxiliaries to express probability in particular forms.

TABLE 16. Tentatives

M.	G.	H.	Av.	Bhoj.	Br.	O.	B.	A.	Bi.	N.	K.	P.	S.	Siñ.
...	<i>kar</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>jā</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>gam</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>jo</i> or	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>joie</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>jhat</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>darsāo</i>	<i>dikhā</i>	...	...	...	...	...	...	...	...	...	...	...	...
...	...	<i>dekh</i>	...	...	...	...	<i>dekh</i>	...	...	...	...	...	...	...
...	<i>pāh</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>bagh</i>	...	...	...	...	...	...	...	...	...	...	...	...	...
...	<i>batāo</i>	...	...	...	...	...	...	...	...	...	...	...	...	...

The class of tentatives has been recognised hitherto in order to explain the function of certain auxiliaries in the sense 'to experiment, to try, to see etc.'

In this respect *√pāh* and *√bagh* in M., *√jo*, *√joie*,

√darsāo and *√batāo* in G., *√dikhā* and *√dekh* in H. and *√dekh* in B. form one semantic group. So also, *√jhat* in M. and *√kar* in G. form a pair. Again, M. *√jā* and G. *√gam* should go together.

CHAPTER SIX

HISTORICAL EVOLUTION OF VERBAL COMPOSITION IN OIA AND MIA

A comparative study of verbal composition in NIA languages as presented in the preceding chapters should at least remove all doubts regarding its existence as a growing phase of living linguistics. Indeed, the thousand and one compounds noted therein possess the value of genuine evidence. Yet, unless we are able to show by further investigation that this type of composition has a great history behind it, that it is evolving from the old Indo-Aryan period onwards and that it is not at all a foreign plant, it would be impossible to satisfy a majority of our critics. Secondly it is incumbent upon us to define the true character of an auxiliary in order to be able to criticize the view of BEAMES¹ and others that verbal composition is but an extension of compound tenses and that as we have already recognised the category of compound tenses we are obliged to extend recognition to verb-compounds as well. Thirdly, among other things, we shall have to answer the question why the great grammarians like Pāṇini steered clear of this verbal composition or is it merely because it is the case of one verb governing the other and therefore a matter of ordinary syntax as suspected by YATES,² L. MURRAY, D. FORBES, KELLOGG, BEAMES, HÖERNLE, and many others.

Sōma in mādē RV 1.80.1, 'in the soma, in the intoxication,' that is to say, 'in the intoxication of soma' (cf. *mādē somasya*, 1.85.10, 'in the intoxication of soma') leading to *soma-mada* in ŚBr., 'intoxication occasioned by soma', and, *raṅśase viniṅṣe* RV 5.2.9, for the demon, for piercing, that is to say, 'for piercing the demon' (cf. *Sāyaṇa 'raksaso vināśāya'*), leading to '**raṅśo-viniṅṣaṇa*', Ni. 4.18, the act of piercing the demon, are two typical expressions which supply a clue to understanding the origin and development of composition in the earlier strata of the Vedic language. Here the immediate constituents of the compound remain dissociated and taken individually give a sense valid and sufficient. They are definitely free forms representing, as GELDNER would

1. BEAMES (*Comp. Grammar*, Vol. 3, p. 215, art. 71. Among others, K. P. KULKARNI, *Marāṭhi Bhāṣecā Udgam va Vikāśa*, 359.

2. Rev. W. YATES (Intro. to the *Hindustani Lang.*, Cal. 1836, p. 74) remarks—'What are called Inceptives, Permissives, Acquisitives etc. are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other in the infinitive mood, as *śikhne lagā* etc.' Duncan FORBES, *A Grammar of the Bengali Language*, 121 ff. —, quotes Lindley MURRAY and YATES. KELLOGG, *A Grammar of the Hindi Language*, 1938, p. 258, 'none of these (twelve varieties) is a true compound'. BEAMES, *Comp. Grammar*, 3.216. art. 72, refers to KELLOGG. HÖERNLE, *A Comp. Grammar of the Gauḍian Languages*, 388, art. 539, expresses the same view in almost the same words. Among others, see PLATTS, *Hindustani Grammar*, 178, art. 216.

call them, typical cases of open and loose composition. Outwardly they appear to be ordinary juxtapositions but on an examination we can discover that these contain the seeds forming a relation of dependence or of determination which gives birth to the tatpuruṣa and such other compounds in the post-Vedic language. (To adduce one such example in point is the expression *suktāya vācase* 10.90.6 which gives a bound form in tatpuruṣa as *sūktavākd* and in bahuvrīhi as *sūktadvāc*).

Louis RENOÜ in his paper on 'juxtaposition et Composition dans le R̥gveda' (NIA, 1940) takes a full length survey of such types in order to fix a pre-compositional stage. And certainly in tracing a historical evolution of the process of composition this is the first important link. If in *Some mādē* we discover a precompositional stage for nominal compounds, in the other example of '*rākṣase vinikṣe*' we find a precompositional stage for verbal compounds. For *vinikṣe* is an infinitive in 'e' < *vi√nikṣ*, 'to pierce', entering into composition in a loose manner with the noun *rākṣas*. We are aware that here there is no compounding of two verbs or verbal derivatives; but, is it not a matter for gratification that in the fluid state of the Vedic language nouns and verbal derivatives used to bear a composite relation?

Now, here, it would be interesting to know in how many ways a verbal derivative is compounded with other word-types in the language of the Vedas.

(a) As the second member of the compound :

- (i) *viśvaminvā-*, 'all urging' (extracted from the usual juxtaposition *viśvaminvati* or '*inōti*, 'urges all').
dhanam-jaya-, 'winning booty, victorious in battle, wealth-acquiring'.
dhiyam-jinvā-, 'stirring devotion, exciting meditation', (< *jinvati*, 'stirs').
putram jīva-, 'a tree' (Roxburghii), the fruit of which when worn 'gives life and health to children'.
puramdara, 'destroyer of forts'.
sūryam paśya, 'seeing the Sun'.
viśvambhara-, 'all-sustaining'.
iram-maddā-, (VS) 'rejoicing in the draught'.
śubham yā (van), 'moving in brilliance'.
cakram-ā-sajā, 'stopping or obstructing the wheel'.

For a fuller list see WACKERNAGEL, 21.786 as well as MACDONELL §275.

- (ii) The instrumental case-ending :
kṣamā-card, 'being in the ground'.
girā-vṛdh, 'rejoicing in song'.
yuvā nīta, 'led by you two'.
divā kara (AV), 'Sun'.

- (iii) The ablative case-ending :
daṣṣiṇāt-sād (MS. 11.6.3), 'sitting in the south'.
divo-jā, 'producing from heaven'.

- (iv) The locative case-ending :

- (1) Singular :

diviṣṣayā (RV), 'dwelling in heaven'.
agre-gā, 'going before'.
agre-pā or *agre-pū* (VS), 'drinking first'.
vane-rāj, 'shining in wood'.
talpe-śaya (AV), 'resting on a couch'.
rathe ṣṭhā, 'standing in a car'.

- (2) Plural :

apsu-kṣit, 'dwelling in the water'.
apsu-jit-, *ab-jit*-, 'winning waters, vanquishing in the waters'.
goṣu-yudh-, 'fighting in (= for) kine'.
apsu samśita (AV), 'excited in water'.

For a fuller list see MACDONELL §276.

- (v) Without any case-ending :

akṣṣṭa-pacyā (AV. VS. TS), 'ripening in unploughed ground'.
grāva-grābh-d, 'handling the Soma-stones'.
aśva-hayā-, 'urging on steeds'.

- (v-a) *vācam inkhaya*-, 'stirring the voice'.
samudramīṅkhaya-, (only voc.) 'stirring the ocean'.

- (vi) Adverbs :

punarmanya-, 'remembering'.
araṇ-kṛt-, 'preparing'.
sākam-ūkṣa-, 'sprinkling together'.
sāyam bhavā-, (AV) 'becoming evening'.
maṣṣumgamā-, 'approaching quickly'.

- (vii) As participles :

- (1) *in -ant*-,

alalābhavant-, 'murmuring'.
astaṇ-yánt- (AV) 'setting'.
astaṇ eṣyánt- (AV) 'about to set'.

- (2) *in -ta*-,

kṛta-dviṣta- (AV) 'hating what has been done by'.
puro-hita-, 'placed in front; domestic priest'.

- (b) As the first member of the compound :

- (i) In verbal governing compounds :

trasa-dasyu-, 'terrify the foe, a proper name'.

radā vasu-, (only voc.) 'dispensing wealth'.

śikṣā-narā-, 'helping men'.

- (ii) First member ending in *-at-*

patayān-mandayāt-sakham (R. 1.4.7.) 'causing his friend to fly and to be glad'.

ṛdhād-rāy- 'increasing wealth'.

jamad-agni-, 'going to agni'.

dhārayat-kavi-, 'supporting the wise'.

- (iii) *dāti-vāra-*, 'variously giving treasures'.

vṛti rādhas-, 'enjoying the oblations'.

- (c) In syntactical compounds :

- (i) *mām paśyā-* (AV), look at me. As the name of a plant used by a woman to secure the love of a man with the words *mām paśya*, 'look at me'.

It is more or less a phrase.

- (ii) *ye-yajāmahā-* (VS) in the nom. pl. m. = the text beginning with the words *yé yajāmahe*.

ehi-māyāsaḥ-, an epithet of *viśvédevas*, in imitation of their usual call *ehi mā yāsiḥ*, 'come, do not go'—*Sāyaṇa*.

ehi re yāhi rā, the act in which there is come and go.

This list is not at all exhaustive. But it admirably represents the important positions occupied by a verbal derivative in composition. As a second member of the compound it comes in contact with nouns with various case-endings. Here, it appears more or less like a short form of the full verb usually in juxtaposition with a particular noun or an adverb. Sometimes it assumes the form of a participle, present or past passive, and governs a noun in the accusative or nominative. As a first member of the compound, it occurs in the form of a full verb or a participle and it qualifies the noun in association. The Syntactic Compounds contain full verbs but they are not a regular pattern. At last the most noteworthy thing about this list is that all compounds which it contains are in the end nouns or adjectives, in spite of their embodying a verbal element within them.

In his Wilson Philological lectures Dr. KATRE hints how the base *√gaveṣ-*, to seek, search or inquire for (*gava* + 1,4 *√iṣ* or *go* + *√eṣ* to seek cows) founded apparently on primary Vedic forms like *gaviṣ-* (wishing for cows, desirous in general), *gaveṣaṇa-*, *gaviṣṭi-*, and treated so far as form and meaning are concerned as a single word, is a crucial example of verbal composition, belonging to a very early period. The Kaṇḍvādi base *√iṣudh-*, to hold arrows, to pray, crave for, (*iṣu* + *√dhā* TS 1.2.2) may possibly be cited as an additional example (? cf. zd. *iṣud*, *iṣud^hyāmahi*, 'we will pray'). However, people have forgotten their composite character and they are now treated as simple

words for all practical purposes. The base $\sqrt{hrīcch}$ ($\sqrt{hrī} + \sqrt{iṣ}$), 'to feel shame', now treated as a simple base appears to be a composite base in the beginning.

Starting with the juxtaposition '*raṁṣase vinīṁṣe*' we have reached the composite base like $\sqrt{gaveṣ}$ with a thorough inspection on our way of: important specimens containing a verbal derivative. All along we have tried to confine ourselves to the verbal aspect of composition although we could not single it out from nominal composition as yet. Before we attempt to do so we should like to define our ideas about composition in general and if possible to devise any criterion which would be applicable both to nominal as well as to verbal composition in common.

A compound, like every other word or a word or a word-group is a syntactical fragment of a sentence. It is felt to be a single word-organism, generally constituted of two separately intelligible words. The resulting sense of a compound, as a whole, is more or less different from the precise etymological values of its immediate constituents. (e.g. a *krṣṇasarpa* is not *krṣṇaḥ sarpaḥ*, 'any black serpent' but a particular venomous species uncontrolled by medicine or a medical practitioner). Then, there is the unity of accent, the unity of inflections—the first member being uninflected—and finally the unity of form.

One school¹ of grammarians lays far more emphasis on the presence of the accentual unity, the inflexional unity, and the morphological unity as a condition requisite for the formation of a compound. Facts plead against it. For, when we take into account the whole scheme of composition in Sanskrit we realize that this threefold unity was never present in every case at any time. In the accented texts of the Vedas we do notice the infinitives in *-tavi*, of which more than a dozen examples occur, accenting both the first and the last syllable; e.g. *dpa-bhartavi*, 'to take away' (compounded) *é-tavi*, 'to go' (simple). Devatādvandva compounds like *indrā-varuṇā*, *uṣāś-nāktā*, 'Dawn and Night'; other types like *mātārā-pitrā* (RV 4.6.7) 'mother and father', *turoḍṣā-yddū* (4.30.17), 'Turvaśa and Yadu', *kratūdaṁṣau* (VS) 'understanding and will', *ḍhar-diṇḍ-* (VS) 'daily'; as well as *br'haspati-* 'lord of prayer', *gnāṣpati-*, 'husband of a divine woman, and such other syntactical compounds violate the principle of accentual unity. Against the inflexional unity, the whole class of aluk compounds is a concrete evidence. In our list of nomino-verbal specimens there are a good many examples of such inflected nouns figuring as the first member of the compound. In classical Sanskrit literature we come across such

1. Anubhūtiśvarūpācārya's Sārasvata School. In the edition of the Sārasvata-Vyākaraṇam published by the Nirṇaya Sāgara Press in 1904 we find at p. 194, *aikapadyamaikavarjamekavibhaktikatvaṁ ca samāśaprayojanam* which inculcates the doctrine of three unities with a slight change in order.

illustrations as *dāsyāḥ-putrah* or *sītāyāḥ-patiḥ* (cf. *sītāyāḥ-pataye-namaḥ*) *caurasya-kulam* and the like. Next, the cases in which the morphological unity is disregarded are again plentiful. Tmesis of a compound frequently occurs in dvandva compounds, as *dyāvā ha kṣāmā*, 'heaven and earth'; *pra dyāvā yajñaiḥ prthivīm* (RV 1.159.1; also RV Prāti. 2.43 and Uvata's commentary thereon; Sāyaṇa's remark—*samāsa-madhye padāntarapāṭhaś chāndasaḥ* is only too significant. Occasionally in others also, as *śūnaś cic chepam* for *śūnaḥ-śépam* (RV 5.2.7 as marked out by the writer of the pada-text); *nārā vā śamsam* or *nārā ca śamsam* (RV 10.64.3, 9.86.42) for *nārāśamsam*. The intervention of extraneous words between the components is in itself an indication of the pre-compositional stage. *Soma in made* stands a testimony to this. In the formative period such looseness is but natural. The writer of the pada-text, however pulls them together, stamps them with a double accent and separates the extraneous element. In the JB there is *vidām vā idam ayaṁ cakāra* for *vidāmcakāra*. In the AB we have *tān ha rājā madayāmeva cākar* for *madayāmaḥkar*. So also, in classical Sanskrit there are traces of such loose structure, e.g. Megh. *devapūrvam giriṁ te* for *devagiri*, Ragh. 2.13.36 *prabhraṁśayām yo nahuṣam cakāra* for *prabhraṁśayām-cakāra*, and *tam pātayām prathamamāsa papāta paścāt* for *pātayāmāsa*; Buddh. C. 7.9, *pratyaṛcayām dharmabhṛto babhūva* for *pratyaṛcayāmbabhūva*, or Bilhaṇa *Śrībilhaṇaṁ nijaḡurum praṇipatyā sākṣāttaṁ harṣayām nrpatimāsa sarasvatīm ca* for *harṣayāmāsa*. Thus the doctrine of threefold unity is proved to be untenable.

By the way, those who expect these unities in the formative period of verbal composition in NIA languages should note the futility of their assertions. e.g. M. *karū√de*, *khāūn√tāk* are Semanto-phonetic units and an insertion of a word like 'ca' or 'tar' need not break its composite form.

Similarly, mere Sandhi-alternants like M. *jātāsi* (< *jāt asi*, Uddh. 113), *bolatāhe* (< *bolat āhe*) or *geltā* (< *gelā hotā*) which come into being due to inattention to word-boundaries (cf. Eng. *I shall grin* < *go√run*) need not be taken as a criterion of determining a compound. We can not assert that here two words are organically connected only on the basis of Sandhi-alternants.

The older School of Pāṇini is wiser in all these respects. It does not attach so much importance to the doctrine of three-fold unity. On the other hand, it postulates the Semantic unity as the only reliable criterion of judging a compound. Pāṇini's Sūtra, *samarthaḥ padavidhiḥ* (PA 2.1.1), a *samāsa*, as a rule, is the combination of words giving rise to a unity of sense, bears a clear testimony to it. (cf. Patañjali Vyā. Mahāb. 2.321, *prthagarthānām padānāmekārthibhāvāḥ samarthamityucyate*, and Kāśikā : *samarthānām, sambaddhārthānām, śamsṛṣṭārthānām vidhir-vaditavyāḥ*). For the attainment of this semantic unity

or *sāmarthya* the immediate constituents have to brush off a part of their sense which is inconsistent with the whole. (cf. Pat. op. cit., 2.329, *jahadapyasau svārtham nātyantāya jahāti. yaḥ parārthavirodhī svārthaḥ, tam jahāti*). All other definitions that a *saṁāsa* means brevity (*saṁkṣepa*), a collection of words (*saṁāhāra*), a fusion of two words into one (*aikapadya*) or a mixture of two or more related words (*saṁsr̥ṣṭi*) are very well in their own way. But none of them can keep pace with the one given by Pāṇini.

Indeed this Semantic unity alone supplies the necessary psychological basis for composition. It is the very life-breath of composition. The nominal and verbal aspects are mere physical considerations. And it is interesting to note that Pāṇini takes them into account under the Sūtra '*saha supā*' (PA 2.1.4) that follows. The crucial word in this Sūtra is '*saha*' or 'with'. The propriety of this word is to show that a noun (= *sup.*) is compounded 'with' any '*samartha*'—compoundable word, may be a verb (= *tin*). Broadly speaking composition (or yoga) need not be restricted to nouns but may equally be extended by division to verbs. This is known as the principle of *Yoga-vibhāga*. Here Patañjali gives by way of illustration two prepositional compounds, '*anu-vi-acalat*' and '*anu-pr-āviśat*' (cf. Vā: *gatimatodāttavatā tināpi saṁāsaḥ*). The case of particles, such as *punar*, *aram*, *śrat*, *camat*, *āvis*, *puras*, *acchā* etc. is on par with prepositions. But the writer of the pada-text has never shown his inclination to combine them with the finite verb. As for prepositions, they are considered as part and parcel of the verb, at least in subordinate clauses. Even in the principal clause, at times, the finite verb is compounded and also accented, as e.g. RV 1.6.4 *ā-iriré*, AV 1.34.2, 13.2.33, 20.40.3 and 69.12. It is otherwise with particles. In *yathā vidvām aram karat* (RV 2.6.8) *aram* and *karat*, though possessing Semantic unity, are not grouped together. It may be remembered, however, that this injustice was no longer allowed in the later Vedic literature e.g. in AB *alam-bhaviṣyati*, *anuvaṣaṭkaroti* etc. Even in the R̥gveda *aram-kṛte* (RV 2.1.7) *svāhā-kṛtam* (RV 2.3.11) and the like are a clear proof of the compositional tendencies between the \sqrt{kr} and particles *aram*, *svāhā* etc. Moreover, many of these particles such as *camat*, *śrat* etc., as all of us know, have no separate existence save in a compound along with a finite verbal form. Accordingly, in his R̥gvedānukramāṇī, Mādhavabhaṭṭa clearly lays down that all prepositions and particles convey certain shades of meaning only when used in composition with verbs and nouns. (See RV. A. p. 17 : *ākhyātasya ca nāmnaśca sambandhātsvārthadarśināḥ upasargā nipātāśca na svatantrā iti sthitiḥ*).

It may be noted *en passant* that in Sanskrit verb is itself highly composite in nature. The root, the terminations, the prepositions and the thematic vowel all have several functions to perform, yet all

together constitute a semanto-phonetic unit. In poetical works like R̥gveda, prepositions seem to have exercised their liberty to stay away from the finite verb. Yet like the German prepositions of today they were semantically united with the finite verb as the speech-psychology would have them. Of course in the post-Vedic literature the prepositions came to be regarded as an inseparable component of the verb, finite or otherwise. In this context we may be reminded of a similar discussion in the Nirukta of Yāska 1, 44, 45, 57, 58 : *śāstra-kṛto yogaśca*. (*upasargasya dhātunā, dhātoḥ pratyayena, pratyayasya lopāgamavarṇa-vikāraiḥ*, Durga)—and the bold statement of Śākaṭāyaṇa, *na nirbaddhā upasargā arthannirāhuḥ—sākṣānna teṣāmarthābhīdhānaśaktirasti pṛthagviracitānāmityabhiprāyaḥ*, Durga.

To resume our discussion of the Sūtra *saha supā* (2.1.4) although Patañjali and the writer of Kāśikā heroically recognised verbal composition side by side with the nominal one, the later commentators like Kaiyaṭa intentionally attempt to limit the sphere of verb-compounds to a chosen few. (cf. Pat. op. cit., 2.358 Pradīpa : *yogavibhāgaśca iṣṭaprasiddhyarthah, iti sarvatra samāso na bhavati yogavibhāgaḥ katipayatīnantaviṣaya eva*). Naturally, for want of attention, the category of verb-compounds had to suffer. Grammarians concentrated their attention on nominal composition which formed a larger class. The principle of classification which they adopted was based on the dominance of meanings of individual members. Consequently four classes of compounds viz. *avyayībhāva*, *tatpuruṣa*, *bahuvrīhi* and *dvandva*, came into existence. To these was added one more class of *upapada* compounds by Vāgbhaṭa and others. But on a closer examination this classification of old grammarians was found to be full of fallacies like *avyāpti* and *ativyāpti*. In his gloss on *Vaiyākaraṇa Siddhāntakārikā* (p. 30 ff.) and *Śabdakaustubha* (p. 584 ff. under the Sūtra *saha supā*) Bhaṭṭoji has pointed out many examples to that effect, e.g. *sūpapraṭi* is *avyayībhāva* or *tatpuruṣa*?, *dvitrāḥ* is *bahuvrīhi* or *dvandva*? Besides, these classifications do not cover the entire field, for compounds like *bhūtapūrvah*, *dyghbhūh*, *āyatastūh*, *vāgarthāviva* etc. are left over. According to popular division, as represented by Vararuci, the *samāsa* is sixfold or even seven-fold by the inclusion of the *upapada* compound. But even this popular way does not take into account all types, much less verbal compounds. It is only Bhaṭṭoji who seems to have realised the situation. Pāṇini, Patañjali and the author of *Kāśika* had left a clue. But no one till the arrival of Bhaṭṭoji looked to it. In his *Śabdakaustubha*, *Vaiyākaraṇabhūṣaṇasāra* and *Kaumudī* he made a capital out of it and reset the whole scheme of classification on a broad physical basis. According to this new scheme we have (1) noun + noun (i.e. *sup + sup*) e.g. *rājapurusaḥ*, (2) noun + verb (i.e. *sup + tiṇ*) e.g. *paryabhūṣat*, (3) noun + verbal noun e.g. *kumbhakāraḥ*, (4) noun + root e.g. *kaṭapṛh*,

(5) verb + verb e.g. *piḥatakhādātā*, (6) verb + noun e.g. *jahijodah*, *astikṣirā*. (cf. *supām supā tinā nāmnā dhātunā-ṭha tinām tinā. subante-nātha vijñeyah samāsaḥ ṣaḍvidho budhaiḥ.*) in all six classes.

One great merit of this classification is that it is very comprehensive. It brings in its purview, almost by permutation and combination—all possible types of composition, neglected so far. However, it is not yet all exhaustive. It does not afford a place for such important compounds as, *bhuktvā-suhitaḥ* or *prasahyasāhin* where the first member is an absolutive, as, *alalābhavant-* or *ṛdhadrāya* where the first or second member is a participle or as, *aram-gam*, where the first member is a participle.

Here, in addition to our previous list we may give another short list of compounds culled from literature and grammars in order to throw some light on Bhaṭṭoji's classification.

I. This class is purely a descendent of nominal composition. We need not multiply instances.

II. (i) This is a pattern (acc. to Vā : *gatiṃatodāttavatā. tiṇāpi Samāsaḥ*).

praṇamati (*pra + namati*) makes obeisance to, bows, salutes.
paryabhūṣat (*pari + abhūṣat*) ran round.
parāsa (*parā + āsa*) cast aside, exposed (a new born child).
erire (*ā + īrīre*) brought near, cause to obtain, procure.

(ii) Participle + a finite verb :

acchā√i, *-√gam*, *-√car*, to attain, go towards; *antar√i*, *-√dhā*, *-√gā* etc.; *aram√gam*; *āre√kr*; *astam√i*, *āvir√bhū*, *-√kr*, *-√as*; *ṛdhak√kr*; *chambat√kr* and *acchambat√kr*; *tiro√bhū*; *namas√kr*; *pundr√i*, *-√brū*; *purah√i*, *-ut√i*, *puras√kr*; *puro√dhā*; *vaṣaṭ√kr*; *saha√as*, *-√bhuj*.

It is a pattern.

(iii) Substantive + verb :

**araṇye-anu√vac* (cf. *araṇye-anūcya*) is noted by Viśva-bandhuśāstri to explain the presence of prepositionally composite verbal derivative accent (P. 6.2.139). Then, *aṅkapālayati*, he embraces by taking on his lap; *kāmsam-ghātayati* (a variety of *ṇic* recognised by Bhartṛhari); *jarābudhyasva* (in *jarābodhīyam sāman*); *praśnam√i* ('*tau prajāpatim praśnamaitām*'); *svaṛicchati* etc.

(iv) Negative Compounds :

nakir vārayante; *mākir ādadharṣit*; *mā'nuvocaḥ*, *mā pracārīḥ*; *mā mauk*; *mā skān*; *mā bhaiṣīḥ* etc.

- (v) Adverb or an absolutive, having the force of an adverb + verb :

viṣvañnavardhata; parāñait; ānuṣagbhuvāt; ānuṣagjuṣata; niñiḥ upavadanti (talk censuringly, censure); *triviṣṭi eti* etc. So also, *adhyāptvā'varundhe; samūhya juhōti* (M. S.); *paryūhamavadyati; vyutkrāmāmantrayanta* (AB 4.6); *atikupya lepuḥ* etc.

- (vi) Inflected infinitive + a finite verb :

caḥṣase etave kṛdhi, jīvase kṛdhi, dhātave kaḥ, mā mātaram amuyā pattave kaḥ (where the augment *a* is dropped), *prabudhe kṛdhi, bhiyase (mr̥gaṁ) kaḥ, vicakṣe cakāra; vohave juṣaḥ; jīvase dhāḥ, puṣyase dhāḥ; ūti bhuvāt, vṛdhe bhuvāt; kiṁ na dātavai harṣase.*

- (vii) A participle + finite verb :

te prakramya prativāvadato' tiṣṭhan; pepīyamāno modamāna-stiṣṭhati; vāk praviṣṭā āsa; ye pāsāstiṣṭhanti viṣitāḥ (AV 4.16.6)

Here from (iii) to (vii) the words are grouped on the strength of semantic unity.

- (viii) A ṇamul (+ finite verb) :

kānyādarśam varayate; keśagrāhaṁ yudhyante; coraṁkāram ākrośati; nāmādeśam ācaṣṭe; pārśvopapīḍaṁ hasati; mūlakopadeśaṁ bhuñkte; śayyotthāyaṁ dhāvati; svādumkāraṁ bhuñkte etc.

- III. (A kṛdanta or an upapada compound) noun + a verbal derivative :

amṛtasrut, āsugah, citrakarah, diśobhāj, diśoyāyin, dehajit, dehabhṛt, mantrakṛt, samarajit, sūtrakarah etc.

It is a pattern.

- IV. Noun + root :

āyatastūh, kaṭapṛūh, grāmañih, bhūbhṛnnih etc.

- V. Verb + verb (cf. Ga. 20 : 'ākhyātam ākhyātena kriyāsātatyē') :

asnītapibatā, an act in which there goes on eat, drink; *āvapaniṣkirā, āharanivapā, utpacanipacā, utpacavipacā, utpatanipatā, udvapanivapā, uddhamavidhamā, uddharāvasrjā, uddharotsrjā, unmrjāvamrjā, kṛndhivikṣiṇā, khādatamodatā, khādatavamatā, khādācāmā* or *khādatacāmātā*.

- VI. Verb + noun (cf. Ga. 18 : *ehiḍḍādayo'nyapadārthe*) :

- (i) *astikṣirā (gauḥ)*, a cow that has milk; *astipravādah (puruṣaḥ); āharavanitā, āharacelā, āharavasanā, āharavitatā, ujjaḥijoḍam, udvamācūḍā, ehiḍvitiya, apehiḍvitiya, apehiprakasā, ehi-apehi-prehivāñijā, ehiyavam, ehiḍam, kṛndhivicakṣaṇā, jahijoḍam, pacalavaṇā, pāhidevatā, prehisvāgatā, prohaka-pardā, bhātyarkam (nabhah), bhindhilavaṇā.*

- (ii) Pronoun + verb, as in *kiṁvadantī*.

(iii) Absolutive + noun :

- (a) *pītvāsthirakah*, 'satisfied or became patient after drinking'; *bhuktvāsuhitah*; *snātvākālakah* etc.
- (b) *utpatyapākālā*, 'a bird that appears white (*pākala*)' after flying into the sky; *nikucyakarṇih*, *nipatyarohiṇī*, *niṣadyaśyāmā*, *parīkṣyakārin*, *prasahyasāhin*, *proṣyapāpīyān*, *vimrśyakārin*, (*pra*) *saṁīkṣyakārin* etc.

VII. Noun etc. + absolutive :

acchagatya, 'having gone towards'; *acchodya*, *alamīkṛtya*, *astamīkṛtya*, *upaniṣatkṛtya*, *urīkṛtya*, *kaṇekṛtya*, *kaṇehatya*, *karnagrhya*, *kārikākṛtya*, *jīvikākṛtya*, *tiraskṛtya*, *pādagrhya*, *pādegṛhya*, *punarādāya*, *puraskṛtya*, *manahkṛtya*, *manohatya*, *mithahsprdhya*, *lāṅgalegrhya*, *satkṛtya*, *hastagrhya*, *hastegrhya* etc.

It is surprising to note that even Bhaṭṭojī, apart from the ancient grammarians, notices these compounds as irregular types under the Sūtra (P. 2.1.72 or Sikau. 754) *mayura vyamsakādayaśca*. To us, however, these appear to be the middle stage between the purely nominal compounds on the one hand and the purely verbal compounds on the other.

What then is a pure verb-compound? A compound that functions as a verb in a sentence is a pure verb-compound. The final member of such a compound at any rate must be a finite verb. From the morphological view-point all except the first division may fall more or less under the domain of verbal composition but looked at from the functional view-point all except the second division fall under the domain of nominal composition. Functional test is the severe practical test. And a verbal compound worth the name must stand it. Prepositional compounds, participle compounds and other varieties incorporated under the second division can stand it and therefore they may be taken as genuine verb-compounds. As regards others it may be remarked that they have a place in the historical evolution of verbal composition. For compounds like *prasahyasāhin*, *bhuktvāsuhitah* and others have developed into pure verb-compounds in the MIA or NIA stages.

In this connection, we may note one example referred to in the *Vedic Variants*, (False divisions, Patchwords, 2. art. 820 and 747) in which an ordinary adverb developed into a verb-compound in course of time. *revati predhā yajñapatim ā viśa* MS. KS. : *revati yajamāne priyam dhā ā viśa* VS. ŚB. : *revatiryajñapatim priyadhāviśata* TS. APŚ. The old adverb 'predhā' (doubtless original), 'kindly', becomes 'priyadhā' in TS., and this is further broken up into 'priyam dhāh', 'establish the pleasant', in VS. From the same source we may take one more example where the second member of a compound has developed a finite verbal

form. *ugraṁpaśyā...* or *ugraṁpaśyā'* c MS.; TB *dūrepaśyā*; *ugraṁ paśye* AV and again *'ugraṁ paśyéd...* MS. MS. is hopelessly corrupt.

The history of the syntax of the Sanskrit verb was not exactly a history of decay. No doubt, very early it was subjected to processes of simplification, and it lost a rich store of its worn-out forms of tenses and moods, the different nuances of which were no longer understood by the people. Above all, gradually, it lost its synthetical character. But these are not the symptoms of decay. On the contrary, they are the symptoms of life, symptoms of a development. For every loss, there is a compensatory gain. Development stopped through one channel and began through another. Development stopped through mere flexion and began through juxtaposition and composition. It is a very long career. First there came into existence prepositional compounds and particle-compounds. Then through the development of an auxiliary system there followed periphrastic perfect, (Aorist, optative) and the first future, along with a plethora of desubstantive compounds. For the loss of clumsy varieties of past tenses the Sanskrit verb developed a new tendency, of course in the post-Pāṇinian times of substituting participles and verbal nouns for the finite verb. Formerly modal terminations used to convey more senses than one : the imperative, to express request, desire, permission, determination, benediction, besides the plain meaning of order; or the potential, to express besides ability and futurity, fitness, request, desire, advice and probability. The Sanskrit verb lost these owing to their inconvenience and unintelligibility and devised fresh artifices such as Conditional, Benedictive, Desiderative and Frequentative, but soon finding some of these immediate substitutes unwieldy discovered from among its roots a class of auxiliaries which would give all these modulations all right. Thus came into being compounds in infinitival construction. Towards the close of the OIA stage the loss of Perfect and the Frequentatives etc. was much felt and the Sk. verb even at the fag end of its career evolved compounds in absolutive constructions out of the old nominal compounds having an absolutive as their first member, with the help of a number of new auxiliaries. Throughout the MIA stage, these compounds kept on multiplying, so much so that in the NIA stage particularly this construction attained immense popularity. In short, the Sanskrit verb has carved out a niche in the temple of historical linguistics, by developing, in the main, participial, infinitival and absolutival features of composition in continuation of its great tradition.

In the periphrastic formations finite verbal forms of \sqrt{kr} , $\sqrt{bhū}$ and \sqrt{as} , also on analogy, *pra* \sqrt{kram} , *vi* $\sqrt{dhā}$ and \sqrt{vas} , in descending order of frequency, are added as auxiliaries to the present base with *-ām* of those beginning with an initial long vowel such as \sqrt{edh} etc., of faulty bases such as $\sqrt{daridrā}$ etc., of the desiderative bases such as $\sqrt{īps}$ etc.

in the perfect tense. In the accented text of the Vedas there is one single example of this formation viz. *gamayām cakāra* (AV 18.2.27). In post-Vedic literature (Br. S. U. Mbh.) these formations are quite usual. Some noteworthy examples are *varayām-pracakramuḥ* (Mbh.), *pūrayām-vyādhuḥ* (VC), *mṛgayām-avāsīt* (with a form of Aorist, Vc); an example of accented auxiliary, *atirecayāmcakruḥ* (Ś. R.) in general, *mantrayāmcakāra*, *-babbhūva*, *-āsa*. In imperfect, with the addition of *akar* to the base in *ām* we get the following periphrastic forms : *abhyut-sādayām-akāḥ*, *cikayāmakāḥ*, *prajanayām-akāḥ*, *ramayām-akāḥ*, *vidāma-kran* etc. In optative *pāvayāmkriyāt* (MS.). In other tenses there are combinations like *juhavām-karoti* (C. C. S), in later language, *vidām-karōti*, *vidām kurvantu* etc. Periphrastic constructions in the first future are formed by the junction of an agent-noun in *-tr-* with the present of the base $\sqrt{as-}$, e.g. *kartāsmi*, *dātāsmi* etc. (cf. the 3rd person in the Vedas *śvaḥ kartā* and *anvāgantā*). All these formations are looked upon as compounds by grammarians also.

The function of $\sqrt{kṛ}$ etc. as auxiliaries was already marked out in the earlier language of the Vedas. In the previous lists we have occasionally given some illustrations to that effect. Still there remain yet to be described further activities of this all-important auxiliary. Thus,

- (a) *urī-*, *urarī-*, *ūrarī-*, *aṅgī-*, *svī-*, to accept.
kroḍī-, to embrace.
jivikā-, to make a livelihood.
tāvat-, (in maths.) to square.
trivṛt-, to treble.
dvitīyā-, to plough for the second time.
bhadrā-, or *madrā-*, to shave.
masmasā or *mṛśmṛśā-*, to annihilate.
vaśam-, *vaśī-*, *vaśe-*, to bring under control.
satyā-, to speak truth.
svāhā-, to make an offering.

These must be distinguished from the *cvi-*, for they have neither the form nor the meaning of *cvi-*.

- (b) *adhaḥ-*, to belittle.
alam-, to decorate.
āviṣ-, to reveal.
tiras-, to insult.
namas-, to salute.
puras-, to place in front.
prāduṣ-, to reveal.
vinā-, to separate.
sajūh-, *satrā-*, to help.
sat-, to welcome.
sākṣāt-, to behold.

- (c) (i) With a noun in the accusative :

āgaḥ-, to commit an offence.*kṣaṇam-*, to wait a moment.*dharmam-*, to practice piety.*pāpam-*, to commit a sin.*pūjām-*, to worship (Periphrastic form for *pūjayati*, cf.*kathām-*, *kathayati*; *prasādam-*, *prasīdati*).*manah-*, to attend.*vīryam-*, to show valour, do a feat.*sakhyam-*, to make a friendship.

- (ii) With a noun in the instrumental :

manasā-, to do with heart.*mūrdhnā-*, or *śirasā-*, to carry over the head.*hṛdayena-*, to place in one's heart, love.

- (iii) With a noun in the dative :

jīvātave-, to animate, serve as a medicine for restoring life.

- (iv) With a noun in the locative :

agnau-, to make an offering into fire.*urasi-*, *citte-*, *manasi-*, *hṛdi-*, to attend, hear, remember, determine.*pāṇau-*, or *haste-*, to take by the hand, marry.

So also, *guhākaḥ* (RV 4.18); *mithuyākaḥ* (Taitt. 1.3.8) cf. *mano*✓*dhā*, *śirasi*✓*dhā* etc.

We may call this class *Aluk* verbal compounds.

- (d) The
- Cvi*
- compounds :

cf. with the ✓*bhū* :*ārdri-*, to moisten.*ārdri-*, to become wet.*pracetī-*, to gladden.*ūrdho-*, to become erect.*vituṣī-*, to husk.*brahmī-*, to emancipate.

It is a pattern.

sthiri-, to become established.*sphīti-*, to enlarge in size.

It is a pattern.

- (e) With a noun in -
- śas*
- , -
- sāt*
- , -
- trā*
- :

khaṇḍaśas-, to divide or cut into pieces.*bhasmasāt-*, to reduce to ashes.*vipratrā-*, to hand over to brahmins.

In the epic period the full-fledged finite verb came to be superseded by participles which bore a direct relation to the subject, say in an adjectival manner. And as the notion of the subject is the principal one the verbal participle connected with it came to be regarded as the principal word. Secondly, in order to supplement the declensional needs certain simple and colourless roots like ✓*as*, ✓*ās*, ✓*bhū*, ✓*vṛt* and ✓*sthā* were juxtaposed as auxiliaries along with these participles. In course of time these auxiliaries and participles developed a semantic

unity as a result of which we got a sort of verbal composition. It may not have been understood as such in the formative period but in the MIA and NIA stages the participles and the auxiliaries were united to such an extent that scholars were required to postulate the category of compound tenses. Here and now it may be noted *en passant* that the compound tenses seem to be nothing but one phase of the general process of verbal composition and not *vice versa*. Again, by composition we indicate several stages of action and not those of tense which is a homogeneous and uniform category. The word compound is wrongly superimposed upon the tense rendering the term 'compound tense' quite a misnomer.

In case we refer back to our second list we will come to realise that it preserves expressions that might have served as models to multiply upon. 'ye *pāśāstīṣṭhanti viṣitāḥ* (AV. 4, 16, 6), 'the nooses that were set loosed or loose' (continuative completive) may be taken as one example in point.

The participles that enter into composition or generally those that end in *-at* (*māna*) *-ta*, and *-tavat*. Thus,

1. ✓*as*, to be.

(a) Continuative (past) in *-at* :

taṣyāham tapaso vīryam jñānannāsam, 'I was knowing the power of his penance'.

cintayannāsīt, 'he was meditating'.

(b) Continuative completive in *-ta* :

(i) *gato'smi*, 'I have gone'; *upāgato'smi*, 'I have approached'.
anugrṛhito'smi, 'I am favoured'.

kāmavaśaḥ saṁjāto'smi, 'I have become infatuated'.

(ii) *katham tvam-asi kūpe patitaḥ*, 'how did you fall in the well'?
vancito'si, 'you have been deceived' (a passive ring).
āgato'si, 'you have come'.

(iii) *upaviṣṭo'sti*, 'he has sat on'; 'he has been sitting' (continuative).

tvayā bhojanam kṛtam-asti, 'you have already taken your meals'.

(c) Continuative completive in *-tavat* :

aham kṛtavānasmi, 'I have already done'.

bhavadantikam-ānitavānasmi, 'I have already brought him to your majesty'.

2. ✓*ās*, to sit.

(a) Continuatives (present) in *-at* or *-māna* :

cintayann-āste, '(he) goes on meditating or thinking'.

eṣo'-nayā kṛḍann-āste, 'he keeps on sporting with her'.

svākāram nigūhamāna āste, 'he goes on hiding his natural appearance'.

- (b) Completive continuative *-ta* :
mṛtakam-avalambitam-āste, 'the corpse continued to be suspended'.
3. *√bhū*, to become, be, exist.
 (a) Completive (passive) in *-ta* :
yah kūpo dṛṣṭo'-bhūt, 'the well which was seen by you'.
 (b) Continuative (past) in *-at* :
cintayann-abhūt, 'he was thinking'.
4. *√vrt*, to exist, remain.
 Completive continuative (passive) :
paripūrno'-yam ghataḥ saktubhir-vartate, 'this jar is full of barley', (lit. has been filled up with barley).
5. *√sthā*, to stand, remain. (*vide* No. 47)
 (a) Continuative (present) in *-at* :
cintayamstīṣṭhati, 'he is thinking'.
sā yatnena rakṣyamāṇā tiṣṭhati, 'she is being carefully guarded. (Passive)'.
 (b) Completive continuative *-ta* :
 (i) *ēṣa duryodhano'-syām nyagrodha-cchāyāyām-upaviṣṭastīṣṭhati* (Ven. III, p. 95), 'here is Duryodhanā seated under the shade of the banian tree'.
 (ii) *upapatih sarpadaṣṭo mṛtastīṣṭhati*, 'the paramour, being bitten by a serpent, is lying dead'.

The periphrastic and the other types of composition treated above would help us to understand the true nature of an auxiliary. The bases *√kr*, *√bhū*, *√as* and the like lose their individuality in composition, and unite in meaning with the main semanteme (cf. Bhaṭṭojī, *Sikau*. under Sū. 2239 i.e. P. 3.1.40 with reference to the auxiliaries of periphrasis remarks : *teṣām (kṛbhvastīnām) kriyāsāmānyavācivād ām-prakṛtīnām ca kriyāviśeṣavācivāt tadarthayo-rabhedānvayaḥ*). It is true that the role of an auxiliary is apparently a subordinate role. It is also true, that at times in composition one of the components becomes functionally so subordinated to the other that it takes on the character of a grammatical element—as SAPIR would put it, $A + B > A + b > A + (b)$. But it is not true that all auxiliaries should necessarily give up all their meanings and become zero-elements in composition; at the most, they may be required to drop out that sense which is inconsistent with that of the main verb (cf. Pat., *op. cit.*, 2.329 : *jahad-apyasau svārtham nātyantāya jahāti, yah parārthavirodhī svārthastam jahāti*). And this naturally leads to individual variation in degrees. Thus if the roots like *√kr*, *√bhū*, *√as* etc. appear to give the plain meaning of activity in general—and perhaps this is not far away from their primary sense—we can not prove,

ipso facto, that every other auxiliary, worth the name, must indicate merely a colourless activity. To be sure, every auxiliary has a different sense, a different history and a different function to perform. From this view point, let us study the case of the auxiliary √śak, to be able, can.

The √śak was employed as an independent finite verb till the late OIA stage. In the Ṛgveda we find,

Sa śakra uta naḥ śakat—RV 1.10.6, 'that God Indra, indeed, rules us (lit. is strong or powerful over us).

Agne śakema te vayam—RV 3.27.3 'O agni, (if) we are competent for you'.

Similarly, RV 1.73.10; 1.27.13, 2.2.12, 2.5.1, 8.32.12, 8.67.7, 10.43.5.

But in the Xth maṇḍala, for the first time, we notice one usage where the root √śak essays to assume the role of an auxiliary.

ā devānāmapi panthāmaganma yacchaknavāma tadanu pravolhum (RV 10.2.3). 'We have followed the very path of gods in order to be able to accomplish whatever we could'.

In the AV

yaścakāra na śasāka kartum... 'He tried (lit. did) but could not do' (AV 4.18.6).

tamudyantum nāśaknot, 'he could not lift it' (Ait. Br. 1.2, 1.7).

te devā na kiñcanāśaknuvan kartum, 'Gods could not do anything'. (ŚB 1.1.4.17; 5.2.3.4; 14.9.2.8).

And in Mbh. and Rāmāyaṇa there are hundreds of usages. In the post-Vedic literature, especially in the epic period, it lost its separate existence. Sporadic uses like Mbh. 1.794 *sa tadbilam daṇḍakāṣṭhena cakḥāna nāśakat*, he tried to dig (lit. dug) that hole with a stick but could not (i.e. could not dig), do occur but there too, the infinitive form is always understood. Next in the MIA stage, also this root continued to be employed as an auxiliary e.g.

Pa. *patikammam kātum sakkoti* (*sakkati* or *sakkuṇāti*), 'is able to repair'.

Pk. *kāum sakkai*, 'is able to do'.

While, in the NIA stage its use as an abilitive auxiliary has become idiomatic.¹

Thus we can see how √śak has dwindled into a mere auxiliary gradually in the OIA stage itself and continued its career as an auxiliary throughout the MIA and NIA stages. The auxiliaries like √kr̥ can be used as independent verbs even now but √śak has lost that status long ago. However its sense viz. to be able, is retained intact even in composition. And the main verbs with which it is compounded, convey, in the end, the aspect of ability.

1. ŚYĀM SUNDAR DĀSA pronounces the slovenly usage *hamse nahi sakegā* of Bengalis as wrong and as due to the influence of Bengali language on Hindi.

In the Sūtra, *Śaka-dhr̥ṣa-jñā-glā-ghaṭa-rabha-labha-krama-sah-ārḥast-yartheṣu tumun* (P. 3.4.65) Pāṇini gives a list of such auxiliaries which is capable of extension on the principle of analogy. He uses the term *upapada* to express their subordinate function as auxiliaries. Whereas, the verbs in the non-finite form are called *dhātus* in order to express their principal function as main semantemes. In order to emphasize this relation of principal-subordinate, Bhaṭṭojī in his *Kaumudī* writes these constructions in the form *śaknoti bhoktum*, perverting their natural order. J. S. SPEIJER, contrary to the treatment of Pāṇini, in his *Sanskrit* (classical) *Syntax* (1886) states in art. 384 : 'Sanskrit infinitive, like ours, acts in some degree as a complement to the main predicate'. But in his later work *Vedische und Sanskrit Syntax* (1895) he recognises \sqrt{arh} , $\sqrt{śak}$, $\sqrt{iṣ}$ and such other verbs of cans, wills, gets and the like to be the 'hülfsverba' or helping verbs. All the same, he looks upon them as auxiliaries of incomplete predication, and looks down upon the infinitive as a mere complement. Another German scholar Albert HÖEFER in his *infinitive besonders im Sanskrit* (1840) previous to SPEIJER, upholds the honour of infinitives and notes several cases of composition in which an infinitive is compounded with an auxiliary for indicating a certain aspect. One Sanskrit grammarian, the author of *Vyākaraṇa-Siddhāntasudhānidhi*¹ endeavours to give an analysis of these auxiliaries and notes in his own way certain functional aspects such as, *prāvīṇya yogyatā*, *aśakti*, *prayatna*, *sambhava*, etc. To sum up, what we observed in the case of $\sqrt{śak}$ holds good in the case of most of the auxiliaries; indeed these are the forefathers of those that we have found in all NIA languages. Accordingly we have given as far as possible an exhaustive list of these auxiliaries, along with the aspects conveyed by them at the end of our discussion.

In the meanwhile, we will endeavour to investigate why the great grammarians like Pāṇini did not call any of the verb-compounds treated so far as *kriyāsamāsa*s in clear terms. As a matter of fact, the criterion of semantic unity elucidated in the Sūtra, *samarthaḥ padavidhiḥ* holds good here also. Pāṇini would also endorse it. But there was one scientific difficulty. Pāṇini based his major terminology viz. *dhātu*, *prātipadika* and *pratyaya* on the great Vedic tradition (See *Tattvabodhinī* on the Sūtra, *arthavadadhāturapratyayaḥ prātipadikam—mahāsamjñā-karaṇam śrutyānurodhāt tathā cātharvaṇe paṭhyate—ko dhātuḥ kiṃ prātipadikam kaḥ pratyaya iti*). That is why he was constrained to define

1. Viśveśvara's *Vyākaraṇa-Siddhāntasudhānidhi*, published in the Chowkhambā Sanskrit Series, 1924, p. 1492 : *akriyārthopapadadārtha ārambhoḥ. bhoktum śaknoti. dhr̥ṣnoti jñānūtiyarthaḥ. bhujyarthasya viśayatayānvaye tatra prāvīṇyam gamyate. glāyatiyatra tvaśaktiḥ. ghaṭate'rhaṭīyatra yogyatā. ārabhate utsahate prakramate ityatra prayatnaḥ. labhate ityatrānyakartṛakapratyākhyanābhāvoḥ. asti bhavati vidyate vetyatra sambhavamātramiti vivekaḥ.*

the *prātipadika* as different from *dhātu* and *pratyaya*. Patañjali too steps in his shoes, when he remarks that the will of Pāṇini does not indicate that a *dhātu* should be called a *prātipadika*; for he himself, mentions them separately in the Sūtra, *supo dhātu-prātipadikayoḥ*. (cf. Pat. op. cit., 2.43 : *ācāryapraṇāyati na dhātoḥ prātipadika-samjñā bhavati*). Patañjali therefore declares that if a group of significant words is to be called a *prātipadika* it should apply to *samāsa* and to nothing else. But when asked whose *samāsa*? he answers, the *samāsa* of nouns only. Then while explaining the *upapada* compounds (cf. Ga. 29 : *jahi karmaṇā bahulamābhikṣye kartāraṁ cābhidadhātī*) and *mayūra-vyāmsakādi* group, he himself is not able to maintain this position. However, he allows to that extent the accepted combinations of significant nouns and verbs or verbs and verbs, to be admitted to the province of the *prātipadika*. Now, the case of such combinations as *bhoktum śaknoti*, *kartumicchati* etc. (cf. 1.3.4.65) is slightly different. Without doubt Pāṇini clearly recognises *√śak*, *√iṣ* etc. as auxiliaries subserving the main verb in the infinitival construction. But in this particular case the *upapada* e.g. *śaknoti* is a finite verb, contrary to the sūtra, *upapadamatiṁ* which stresses the non-verbal function of an *upapada*. Secondly, although *√śak*, *√iṣ* and the like do not function as *dhātus* according to Pāṇini; still, in fact, they are one and all *dhātus*. Thirdly, we would not call them *prātipadikas* as Pāṇini himself has differentiated a *prātipadika* from the *tiṁ* under the Sūtra, *atiṁ prātipādikaṁ*. Under these circumstances it was not possible to bring these types under the *upapada* compounds even for a Patañjali. However, had he shown courage to recognise *tiṁanta* to be a new *vṛtti* it would have been pretty easy to call these as *tiṁ-samāsas* or *kriyāsamāsas*, the first member of which is the principal member governing the second. The commentators of Patañjali are aware of this loophole but cannot help harping on the same strain and adding that *tiṁanta* can never be a *vṛtti* as the author of the *Bhāṣya* does not recognise semantic unity in relation to *tiṁs*. (cf. *Tattvabodhini* on *vṛtti*, *Sikau*. ch. 22, Lahore ed. 2.215 : *ata eva tiṁantaṁ vṛttir na bhavati. tatraikārthibhāvanābhayupagamāt*).

Moreover, in case we were to bring such types under the Sūtra *saha supā* all the commentators of Patañjali including Bhaṭṭojī would shout that verbal composition is to be restricted to the few examples occurring in the Vedas (cf. *Śabdakaustubha* : *katipayatinantamātraviśayo'-yaṁ yogaḥ...tiṁ-samāstas chandasyeva...yathottaram munīnām prāmāṇyāt*). Thus, it is clear that ultimately Pāṇini's traditional postulates of the *Prātipadika* etc. are responsible for the non-recognition of these compounds. It is also possible that in Pāṇini's times these types were not as common as they are today. Anyway, it is not wise to shut our minds against such genuine usages, like Pāṇini's commentators, only on the grounds of tradition.

We had already stated that a compound is a syntactical fragment of a sentence. It is, in other words, a particular association of words in a sentence sanctioned by usage. Consequently as a syntactical unit there obtains a relation of principal and subordinate between its immediate constituents, as one governing the other. And this relation is as commonly met with between the members of a nominal compound, as between those of a verbal compound. Thus, taking the principle of the semantic unity as *sine qua non* we can safely call these as genuine verbal compounds. Thus, the theory of MURRAY, KELLOG and others that these constructions should be explained as cases of syntax is not tenable.

Lastly, as a side-product of this discussion we should like to give the definition of an auxiliary. An auxiliary is the second member of a verb-compound which, as a finite verb, supplies different stages and aspects (of action) to the main verb, in the non-finite form.

Here follows a list of such auxiliaries along with the different aspects conveyed by them in composition.

Verbal Composition in Sanskrit

6. √*arth*, with *pra*, (*arthayate*, *prārthayate*), 'to strive to obtain, wish, desire, request, ask for'.

Desideratives, indicating at times request :

prārthaye gantum, Mbh. 2.118.7., 'I desire to go'.

abhyarthaye draṣṭum, Mṛcch. 302.1.14, 'I wish to see'.

yoddhum prārthayate, Bhatti., 'wishes to fight'.

7. √*arh* (*ārhati*), to deserve, merit, be worthy.

Abilitives and mild compulsives :

- (a) In the Vedic literature,

etāvadveduṣastvaṁ bhūyo vā dātumarhasi (should give)
RV. 5.79.10.

na tvā nikartumarhati (should not, cannot humiliate or
subdue) AV. 10.1.26, also 19.22.11.

nāstuto vīryaṁ kartumarhāmi (can perform).

sa somaṁ pātumarhati (should drink, can drink) M. 11.7.18.

ko hi tvaiṣaṁ bruvantamarhati pratyākhyātum (can refuse)
ŚB 14.9.1.11.

naitadabrāhmaṇo vivaktumarhati (cannot speak) Chā. 4.4.5.

Brahmā bhavitumarhati (can become) ŚB 6.7.1.1.

kastaṁ madāmadam devaṁ Madanyo jñātumarhati (can
know) Kath. Up. 2.21.

- (b) In the post-Vedic literature,

na mādṛṣi tvāmabhibhāṣṭumarhati (can speak).

āptumarhati (can get).

vināśamavyayasyāśya na kaścī kartumarhati (can destroy)
Gītā 2.17.

nāyaṁ matto jīvītumarhati (cannot live).

dātumarhati (should please give).

dveṣṭumarhati (can hate, should hate).

netumarhati (can carry).

preṣayītumarhati (can send).

yātumarhati (can go).

labdhumarhati (can receive, should receive).

vaktumarhati (can speak).

śocītumarhati (should bewail or mourn).

śrotumarhati (can hear, should hear).

dvitrāṇyahānyarhasi sōdhumarhan (should endure or wait for) Raghu. 5.25.

8. √ās (āste), to sit.

(a) Continuatives (with an absolutive) :

(i) *uparudhya arim āśīta* (he should continue blockading the foe).

tāvaca chavaṁ tatrāvalambyāste (continued to suspend)
Vet. 5.11.

(ii) Continuatives (with an absolutive in -am) :

godoham āste (goes on milking a cow).

prāyam (< pra + √i) *āmahe* (we continue to fast till death).

(b) Continuatives (with participles, present, past) :

ṛtasya yonim vimṛśanta āsate (go on discussing) RV 10.65.7.

etat sāma gāyannāste (goes on singing) Taitt. Up. 3.10.5.

śuko'pi mama paścādāgacchannāste (keeps on following)
Hit. 47.14; 67.18.

tasya kaṇṭhe mahatī ghaṇṭā prabaddhāste (remains belled)
Pañc. 9.10.

āste tvatpratīkṣiṇī (continues to expect) N. 17.37.

(*bhūmim*) *likhannāste* (goes on scratching).

(c) Adverbative :

tūṣṇimāsuḥ (became silent).

Further particulars under √ās in the list of Participle Compounds.

9. √i (ēti), to go, walk.

Continuatives (with the pres. part.) :

stanayanneti nānadat (goes on or rushes on resounding and reverberating) RV 1.140.3.

svaranneti, (goes on reciting). Chā. Up.

10. √iṣ (icchati), to wish.

Desideratives :

- (i) *iyeṣāttum* (wished to eat) *tadā munim* Mbh. 1.6762.
iccheyam giridurgācca bhavadbhiravatāritum (would like to descend) Rām. 4.56.21.
uddhartum icchati (wishes to take out, to free).
gantumicchati (wishes to go).
jñātumicchāmahe vāyam (we wish to know).
devam draṣṭumicchāmi (I wish to see the king).
dhāritumicchāmi (wish to bear, hold).
niveditum or *nivedayitumicchāmi* (wish to narrate).
samudraṁ netumicchāmi (wish to take, to carry) *bhavadbhih* Rām. 4.58.33.
parihartumicchati (wishes to avoid).
pratikūlitumicchāmi nahi vākyamidaṁ tvayā (I do not wish you to contradict this statement) Rām. 3.24.13.
prāptumicchati (wishes to get).
śrotumicchāmi (I wish to listen) cf. DK. 2.46.10.
kimarjhaṁ tam mayā daṣṭam samjīvayitumicchasi (wish to revive).
- (ii) *praiṣam aicchan* (= *anveṣṭum aicchan*, wished to seek) AB 1.2.15.
- (iii) *tenānviṣyate hantum* (seeks to kill) so'pi śrīdantaḥ.

11. √īś (īṣṭe), to own, possess, be master of.

Abilitives :

- (i) *yasya nūcidadeva īṣe puruhūtā yotoḥ* (cannot separate) RV 6.18.11.
īṣe hyagniramṛtasya bhūrerīṣo rāyaḥ suvīryasya dātoḥ (can give wealth) RV 7.4.6.
- (ii) *soḍhum na tatpūrvamavarṇamīṣe* (I cannot tolerate that first mark of dishonour (Raghu. 14.38.
mādhuryamīṣṭe harinaṁ grahitum (melody is powerful to catch the deer) Raghu. 18.12.
na khalu tā vastramantarenātmanāṁ rakṣitumīṣate (not indeed are they able to protect themselves without a garment) Nandī. Sp. 1316.
(vācyamartham) pratipattumīṣate (can comprehend the primary sense).
tādayitumīṣate (they are able to strike).

12. √ih (ihate), to wish, to attempt.

Desideratives and Tentatives :

- īkṣitumihate* (wishes to see, tries to see).
vyapadeśamāvilayitumihase mām ca pātayitum (attempts to bring a stigma on the family and to debase me).

sa hi mithyā vipro mām pratārayitumīhate (wishes or tries to cheat me).

prahartumīhate (wishes to attack, strives to attack).

mādhuryam madhubindunā racayitum kṣīrāmbudherīhate (wishes to effect).

uparyupari lokasya śarvo gantum samīhate (wishes or struggles to go up) Mbh. 3.1386.1.

13. ✓*kam* (*kāmayate, cakame*), to wish, desire, long for.

Desideratives :

(i) *sa devānnānvaḥkāmayataitum* (didn't wish to go) AB.

(ii) *kāmaye dātum* (I wish to give) Kāś.

niṣkṛaṣṭumarthaṁ cakame kuberāt (wished to extort money from Kubera) Raghu. 5-26.

evam nṛpaṁ nalam yaḥ kāmayecchapitum (would wish to curse) Mbh. 3.2249.

sa cet kāmayate dātum (wishes to give) *tava mām*. Mbh. 1.6582.

14. ✓*kr*, (*karoti, kurute*), to do.

(a) Inceptive :

cakre śobhayitum purīm (began to decorate the city) (Rām. 2.6.10.

(b) Desiderative (in the desiderative form) :

grahītum mām cikīrṣasi (you wish to catch me).

tādṛṣaṁ karma kartum cikīrṣasi (you wish to do that type of action). Here ✓*cikīrṣ* has dwindled down into mere ✓*iṣ*.

(c) *aṅgicakre śivaḥ sraṣṭum* (Śiva took upon himself to create).

15. ✓*kram* (*kramate*), to step, walk, go.

Inceptives (with prep. *upa* and *pra*) :

(i) *tāmāpraṣṭumupacākrame* (began to ask) Mbh. 3.1734.

tā imā jabhitum pāpā upakrāmanti (begin to know carnally, begin to kill) *mām prabho*, Bhāg. P. 3.20.26.

parīkṣitumupākramaṁsta rākṣasī tasya vikramam (the demoness began to test his heroism) Bhaṭṭi.

upākramata kākutsthaḥ kṛpaṇam bahu bhāṣitum (began to say) Rām. 2.103.6.

yaṣṭumupacākrame (began to perform a sacrifice) Rām. 1.39.25.

vaktum samupacākrame (began to speak) Mbh. 13.4222.

bhūya eva mahīm kṛtsnām vicetumupakramuḥ (began to search) Mbh. 3.8870.

(ii) *dinānte nilayāya gantum pracākrame* (started-).

16. $\sqrt{\text{gam}}$ (*gacchati*), to go.Acquisitive (with prep. *sam* + *adhi*):*hantum samadhiḡacchati* (gets to kill) Rām. 2.84.5.17. $\sqrt{\text{glai}}$ (*glāyati*).

Negative Abilitive:

(i) *bhoktum glāyati* (he is unable to eat).*na glāyasi ripūn hantum* (you are not able to kill your enemies).(ii) *taṁ hābhyavekṣyovācaivameṣa brāhmaṇo moghāya vādāya nāglāyat* ŚB. 3.2.5.3.18. $\sqrt{\text{ghaṭ}}$ (*ghaṭate*), to be intently occupied about, busy with, strive or endeavour after.

Desiderative Abilitives, Tentatives:

dayitām trātumalam ghataṣva (try your level best to protect the beloved) Bhaṭṭi. 10.40.*vyāghrādīñ jaghaṭe hantum* (tried to kill) *araṇyānīṣu kāmukī* Subhadrāh.19. $\sqrt{\text{jṛmbh}}$ (*jṛmbhate*), to yawn.Desiderative (with prep. *sam* + *ut*):*vyālam bālamṛpālatantubhirasau roddhum samujjṛmbhate* (wishes to fasten) Bharṭṛ. Niti. 6.20. $\sqrt{\text{jñā}}$ (*jānāti, jānīte*), to know.

(a) Abilitives (Cognitive abilitives):

kathām kathayitum devi jānāmi ('O queen, I am able (lit. I know) to tell stories) Som. Vr. K. p. 146, 76a.*na ca jānāti me buddhiḡ kimcit kartum* (Also my intellect is unable to perform anything) Mbh. 1. 1620.*na sa jānāti devitum* (He is not able to lament) Mbh. 2.1720.*bandhum jānate* (are able to tie up).*na jāne vaktum tvatḡkarmaitadadbhutam* (I am unable to describe this wonderful exploit of yours) Dk. 2.50.8.*jānāsi devīm vinodayitum* (you are able to amuse the queen) Utt. R. C. 1.11.(b) Permissive (with prep. *abhi* + *anu*):*upādhyāyenāsmḡabhyanuñjāto grham gantum* (permitted to go home).21. $\sqrt{\text{tvar}}$ (*tvarate*).

Desiderative (negative and positive):

nānunetumabalāḡ sa tatvare (he did not wish (lit. hasten) to conciliate the women (negative) Ragh. 19.38.*tvarāmahe vayam draṣṭum* (we wish to see, are eager to see) Rām. 3.12.6.

22. √dā (dadāti, datte), to give.

Permissives (negative) :

tāmeva na dadau gantum (did not allow to go).

kṛṣṇam gantum na daduḥ (did not allow to go).

bāspastu na dadātyenām drṣṭum (does not allow to see)

Citrageatāmapī. Śk. VI.

23. √dhāv (dhāvati), to run.

Intensive Desideratives :

biḍālastam mūśakam khāditum anudhāvati (the cat is intent upon eating that mouse).

sikhām baddhvā moktum dhāvati karaḥ (the hand longs to untie the sikhā, having tied up once) Mudrā. R.

ādhāvad bhīṣmam hantum (he rushed to kill Bhīṣma).

24. √dhr̥ṣ (dhr̥ṣṇoti), to dare.

Abilitive (a variety of) :

tām devā na vyetum adhr̥ṣṇuwan (dared not search).

na ha tam dadhr̥ṣaturapodihīti vaktum (dared not speak)

AB 4.8.

na cāpi tvām dhr̥ṣṇumaha praṣṭumagre (dare not ask) Mbh. 2.6453.

25. √nah (nahyati-te), to bind.

Inceptive (with prep. sam) :

chettum vajramaññ śirīśakusumaprāntena samnahyati (starts to cut) Bhartr. Nīti.

26. √pad with prati (pratipadyate), to consent.

dātum tām pratyapadyata (he agreed to give her).

27. √pr, (Caus. pārāyati), to be able.

Abilitives :

(i) dhārayitum na pāritā kimpunaranunetum (could not be supported, how then be she conciliated).

vṛṣala na pāritam pratividhātum (O Vṛṣala, it could not be counteracted).

(ii) artham labdhum pārāyati (is able to get money).

tadvaktum na pāryate (it cannot be said) (passive).

nānena saha voḍhum ha vayam pārāyāmah (indeed, we are not able to carry along with this one) Bhāg. P. 5.10.4.

28. √bhū (bhavati), to be.

(a) Abilitive (with prep. pra) :

kartum yacca prabhavati (is able to do) mahim ucchitīn-dhrāmavandhyām.

kusumānyapi gātrasaṅgamātpṛabhavantyāyurapohitum (can destroy) yadi Ragh. 8.44^a.

katham nirmātuṃ prabhavenmanoharamidaṃ rūpaṃ purāṇo muniḥ (how can the ancient sage create such a beautiful form ?) V. U. 7.10.

(b) Desiderative (with prep. *saṃ*) :

kayācidbaddhuṃ na sambhāvitaḥ (did not desire or was not honoured) *kareṇa ruddho'pi ca keśapāśaḥ*.

29. ✓ *man* (*manyate*), to think.

Permissive showing consent :

tataḥ prārthito vipraiḥ kathamcit tatra vastumamanyata (consented to stay).

30. ✓ *mṛṣ* (*mṛṣyati*), to bear patiently, neglect.

Permissive :

na cedimāṃ vāmalocaṇāmāpnuyām na mṛṣyati mām jīvitum vasantabandhuḥ if I do not secure this maiden with beautiful eyes, love (the friend of spring) will not suffer me to live. DK. 2.62.19, 20.

31. ✓ *yat* (*yatate*), to try, seek.

Tentatives :

(i) *sarvaṃ yatiṣye tatkartuṃ* (will try to do).

rocayituṃ yatasva (try to make like).

vijetuṃ prayatetārīn (one should try to conquer enemies) Hariv. 8022.

(ii) *apanetuṃ ca yatitā* (tried to carry off) *na caiva śakito mayā. asakṛdyatito hyeṣa hantuṃ* (tried to kill) *vyāghra vane twayā* MBh. 1. 5570.

32. ✓ *yam* with *ut* (*udyacchati*), to raise up, be busy.

Inceptive Desiderative :

yadrājyasukhalobhena hantuṃ svajanamudyatāḥ (seek to kill) Bh. Gī.

33. ✓ *yāc* (*yācati, yācate*), to beg, ask for.

Desideratives, showing request :

yāce tvām artham mama dātum (I beg you to give me money).

rājyaṃ dātum yācadhvaṃ (beg for giving kingdom).

34. ✓ *yuj* (*yujyate*), to yoke, be fit.

Simple Compulsive :

svargaṃ netuṃ na yujyate (it is not right to carry to Svarga) Prohibitive.

35. ✓ *rabh* (*rabhate*), to begin.

Inceptives (with prep. *ā* or *pra*) :

(i) *tadākhyātum samārebhe* (began to narrate).

āmantrayitumārebhe (began to take leave).

stīmitam gantumārebhe tadā godāvarī nadī (at that time the river Godāvarī began to flow slowly) Rām. 3.52.12.

nirgantum prārebhe tadgrhāt (he began to go out from the house) Kathā. 7.46.

athavā mṛdu vastu hīmsitum mṛdunaivārabhate prajāntakam (or the God of death begins to kill a delicate thing with a delicate weapon) Raghu. 8.45.

(ii) Participles :

tena vihāraḥ kārayitumārabdhah (has begun to build).

nijam śiraḥ chettum ārabdhavānasmī (I have begun to cut my own head).

sarvām mahīm jetumārabdhau (began to conquer).

bhoktumārabdhavānannam (began to eat food).

te mantrayitumārabdhāḥ (they began to deliberate).

ārabdhā mārgitum sītā (they began to search Sītā)
Rām. 4.55.6.

36. √*ruc* (*rocate*), to like.

Desideratives (negative) :

na tvām dṛṣṭvā punaranyām draṣṭum kalyāṇi rocate (does not wish to see).

37. √*labh* (*labhate*), to get.

Acquisitives or Acquisitive Abilitives :

na cainam kaścidāroḍhum labhate rājasattamam (and none can get (or gets) to mount (overrule) this best king)
Mbh. I. 1756.

nādharmo labhyate kartum loke (it is not possible to practice adharma (irreligion), in this world) Rasat. 3.142.

jetum labhate (gets to conquer).

draṣṭum labhate (gets to see).

praveṣṭum labhate (gets to enter).

bhoktum labhate (gets to eat).

martumapi na labhyate (it is not possible to die even)
Kathā. 96.22.

38. √*laṣ* with *abhi*, (*abhilaṣyati- te*), to wish, desire.

Desiderative :

sevitum sākṣāttadevābhilāṣa (wished to serve) Kathā.
S. 22.11.

39. √*vāñch* (*vāñchati*), to wish.

Desiderative :

yaḥ satām paṭhi khalān netum vāñchati (wishes to lead or to hamper).

40. ✓ *vid* (*vetti*), to know.

Abilitives :

kāmaṁ darpaṁ ca yo veda vijetum (can conquer).

nāsau na kāmyo na ca veda samyagdr̥ṣṭum (was not able to see properly) *na sā*.

41. ✓ *vrt* (*vartate*), to remain.

Inceptives (with the prep. *pra*) :

pātum pravartate (begins to drink).

roditum pravartate (begins to weep).

tena pathā gantum pravav̥rte (began to go, started).

sa ca kharaparusaṇi vacanāni vaktum prāvartīṣṭa (began to speak).

42. ✓ *śak* (*śaknoti*), to be able.

Abilitives :

kartum śaknoti (is able to do).

For further examples see above p. 25.

- 3. ✓ *śams* with *ā* (*āśamsati*), to wish.

Desiderative :

tvam̐ yo jetumāśamsasi (desire to conquer) *dharmarājam*.

44. ✓ *sad* with *pra* (*prasīdati*), to favour, to deign to, be so gracious, please.

Simple Compulsive conveying persuasion :

madīyena dehena śarīrav̥rtīm nirvartayitum prasīda (please satisfy, should satisfy).

rantum prasīda (please amuse, get delighted) *śaśvan malayasthalīṣṭ*.

45. ✓ *sah* (*sahate*), to bear.

(a) Abilitives :

ciraṁ na sahate sthātum (is not able to stay for long).

na jīvitum tvām̐ viśahe (cannot bear you live).

na tvāhametadapūpamupayoktumutsahe (dare not eat).

(b) Desideratives (with the prep. *ut* or *abhi* + *ut*) :

(i) *bhavantam abhyutsahe noparodhum* (do not wish to press).

viprayukto hi rāmeṇa muhūrtamapi notsahe jīvitum (do not wish to live).

kaśca daivena saumitre yoddhumutsahate (wishes to fight) *pumān*.

(ii) With *pra* + *ut* :

tataḥ prodasahan sarve yoddhum (encouraged to fight).

46. ✓*so* with *vi* + *ava* (*vyavasyati*), to determine, resolve, decide, be willing to.

Inceptive Desideratives :

aho bata mahat pāpaṁ kartuṁ vyavasitā (sought to do) *vayaṁ*.

dhruvaṁ sa śamīlatām chettum ṛṣiṛvyavasyati (decides to cut).
jīvitum vyavasyāmi (seek to live).

pātum na prathamam vyavasyati (seeks to drink) *jalam*
yuṣmāsvapīteṣu yā Śāk.

47. ✓*sthā*, to stand. (*vide* No. 5 above).

Continuatives :

avalambya-, as in *hastena tasthāvavalambya vāsaḥ* (she kept on holding her garment in the hand) Raghu. VII. 9.

āvṛtya-, as in *āvṛtya panthānamajasya tasthau* [(Princes) kept on blockading the path of Aja] Raghu. VII. 31.

Further particulars are given under ✓*sthā* in the list of participial compounds. Here we have only registered the cases of absolutival composition occurring in the late OIA stage.

In the early MIA stage, it is no wonder that we come across similar types of composition. But, here for the first time we notice transitional stage. In imitation of the OIA nominal compounds (Absolutive + noun) like *pītvā-sthirakāḥ*, *proṣyapāpīyān*, *bhuktvā-suhitaḥ* etc., there linger examples like *paṭiccasamuppāda*, dependent causation, in the early MIA. But they are far and few between. In general the second member gradually assumes a finite verbal form.¹ For instance, in Majjhima 1.295 we come across such an usage—

āyu usmaṁ paṭicca tiṭṭhati.....usmā āyūṁ paṭicca tiṭṭhati.

(These are the answers by Buddha to the philosophical query 'on which the five sense organs depend?' Answer—They depend on *āyu*, vitality, life).

āyu is dependent (in M. *avalambūn rāhātē*) on *usmā* and *usmā* is dependent on *āyu*. Comm. *usmā* or *usnimā* (heat in body)—the element of energy (*tejas*) derived from past actions.

Here *tiṭṭhati* gives a continuative aspect to the main verb in an absolutive form.

Similarly in the Pāli Jātaka No. 308, (FAUSBOLL's edition, 3.1883, p. 26, l. 12) we found another compound of this type. Thus

aṭṭhi patitva gataṁ. so aṭṭhim-pātetvā..... 'the bone fell down'
(in M. *hād paḍun gelē*).

1. The auxiliaries ✓*ās*, No. 8 and ✓*sthā*, No. 47 of the Sk. list, already paved way in the OIA stage itself, for the arrival of this new type in the early MIA stage.

It is obvious that there is no sequence of action intended here. On the contrary, the participle *gata* used as finite verb, goes to intensify or complete the action of falling conveyed by the main semanteme *patitvā* in an absolutive form.

Both these examples are very important as the forerunners of a like absolutive composition, very popular in all NIA languages.

Here, we will enumerate a few auxiliaries culled from the Pāli literature.

48. $\sqrt{\text{arah}}$ (*arahati* < Sk. *arhati*), to be worthy of, deserve, merit.

Abilitives :

1. *ko tam ninditum arhati*, 'who is able to reprove him? or, who would dare to reprove him?'
2. *rājā arahasi bhavitum*, Sn. 552, 'you deserve to be a king'.
3. *tasmā'yaṃ damilāsanne vāsetum n'eva arahati*. 'Therefore he is by no means a man to cause to dwell among Tamuls' i.e. he is too good to be able to dwell amongst them, (a negative abilitive).
4. *tvam eva vicaritum na arahasi*, Dh. 309, 'You ought not to go about thus, (a prohibitive)'.

49. $\sqrt{\text{icch}}$ (*icchati* < Sk. $\sqrt{\text{iṣ}}$), to wish, desire, ask for.

Desideratives :

1. *dharmam sotum icchāmi*, S. 1.210, 'I wish to hear *dharmā*'.
2. *na icchanti samaggā bhavitum*, Dh. 104, 'They refuse to be reconciled, (a negative desiderative)'.

50. $\sqrt{\text{gam}}$ (*gacchati*), to go.

Completives and Intensives :

(i) As a finite verb,

1. *nagaram pattharivā gaccheyya*, J. 1.62, 'Would spread through the town'.
2. *sīhacammaṃ ādāya agamaṃsu*, J. 11.110, 'They took the lion's skin away with them'. (cf. M. *te sīhācē kātaḍḍe gheūn gele*).
3. *itthiṃ pahāya gamissati*, J. 6.348, 'Shall leave the woman alone'.
4. *sve gahetvā gamessāmi*, Miln. 48, 'I shall come for it tomorrow'.

(ii) As a past passive participle used for the finite verb,

5. *aṭṭhi patitvā gataṃ*, J. 3.26, 'the bone fell down'.

P. T. S. *Pāli-English Dictionary* records these as periphrastic formations:

51. ✓*tiṭṭha* (*tiṭṭhati*), to stand, stand up.

Continuatives and Simple Continuatives :

(i) As a finite verb,

1. *pharivā aṭṭhāsi*, J. 6.367, 'pervaded'.
2. *aṭṭhiṃ āhacca aṭṭhāsi*, J. 4. 15, 'Cut through to the bone'.
3. *gehaṃ samparivāretvā aṭṭham*; PVA 22, 'encircled the house'.
4. *āyu usmaṃ paṭicca tiṭṭhati.....usmā āyura paṭicca tiṭṭhati*, Majjhim. 1.295, 'āyu depends on *usmā* and *usmā* depends on *āyu*'.

(ii) As a past passive participle used for a finite verb,

- nahātvā ṭhita*, *nivāsetvā ṭhita*, J. 1.265, 'bathed and dressed already'.
- dārakaṃ gaheṭvā ṭhita*, J. 6.336, 'took the son'.

52. ✓*dā* (*dadāti*), to give.

Permissives (with infinitives) :

- khādītum*-, 'to allow to eat'. J. 1.223.
- nikkhamītum*-, 'to permit to go out'. J. 11.154.
- pavisītum*-, 'to permit to enter'. J. 1.263.
- chattam ussāpetum na adamsu*, Das. J., 'did not allow to raise the royal umbrella'.

53. ✓*bhū* with *pa* (*pabhavati*, *pahoti*), to be able.

Abilitives :

1. *dhammam kaṭhetum pabhavāmi*, Ras. 22, 'I am able to preach the dhamma. (Law)'.
 2. *ko nu kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetum*, Alv. 1.69. who is able to contradict the teacher Gotama on this statement.
- (negatives : *nappahoti* and *appahoti*).

54. ✓*yuj* (*yojeti*), to yoke, combine, prepare, incite, urge.

Compulsive (a variety of) :

- mahāvihāraṃ nāsetum yojesi*, PvA. 69, 'incited to destroy the Mahāvihāra'.

55. ✓*rabh* with *ā* (*ārabhati*), to begin, start, undertake, attempt.

Tentatives :

1. *rājā tam ānāpetum ārabhi*, Mah. 194, 'The king took steps to have her brought to him'.
2. *anto pavisitum ārabhi*, Mah. 244, 'attempted to enter'.

56. ✓*labh* (*labhati*), to get, receive, obtain, acquire.

(a) Permissive Acquisitives :

1. *añño koci daṭṭhum na labhati*, Alv. 1.80, 'nobody else gets permission to see him'.

2. *saṭhāraṃ daṭṭhūṃ na labhimha*, Dh. 105, 'we were not allowed to have an interview with the teacher'.
3. *pabbajitūṃ sace lacchāmi*, Mah. 110, 'If I am allowed to enter the priesthood'.

(b) Permissive and Abilitive :

In the indeclinable form *labbhā* (< Sk. *labhya*).

na te labbhā kiṃci kātuṃ, Alv. 1.72, 'It is not allowed to do anything to them'.

phassetūṃ labhā, 'can be obtained'.

57. √*vaṭṭ* (*vaṭṭati*), to turn round, move on.

Compulsive (in the impersonal construction) :

1. *yathā maṃ na mūcati tathā kātuṃ vaṭṭati*, Dh. 156, 'I must manage that he does not dismiss me'.
2. *gaḥetūṃ*-, 'must get the possession of'.
3. *gantūṃ na vaṭṭeti*, 'It is not proper to go', (prohibitive).
4. *dametūṃ vaṭṭati*, Mah. 250, 'he ought to be subdued'.
5. *idānī imaṃ palāpetūṃ vaṭṭati*, Dh. 155, 'now, it is desirable to drive it away'.
6. *pesetūṃ vaṭṭati pesenten*, Alv. 1-75, 'The sender ought to send'.
7. *yassa mayi sineho atthi tena attadatthena viya bhāvitūṃ vaṭṭati*, Dh. 333, 'he who has love for me, him it behoves to be like attadattha'.
8. *taṃ mārāpetūṃ vaṭṭati*, AH. 213, 'The best plan is to kill him i.e. he must be killed'.
9. *ettha dānī mayā vasitūṃ vaṭṭati*, J. 3.4, 'here it now behoves me to dwell'.

58. √*sakk* (*sakkoti*, *sakkati*, *sakkuṇāti*), to be able.

(a) Abilitives :

1. *patikammaṃ kātuṃ sakkoti*, 'is able to repair'.
2. *tārayetūṃ*-, 'to be able to save'.

(b) Negative Abilitives :

1. *gocaraṃ gaṇhitūṃ na sakkoti*, 'cannot bring within the range of power, cannot catch'.
2. *mukhaṃ pidahitūṃ na sakkoti*, 'is not able to close its mouth'.

(c) Abilitives, in the indeclinable form *sakkā* < Sk. *śakya*.

(*maggo*) *akkhātūṃ sakkā*, (the road) can be shown (lit. told).

ārādhetūṃ-, 'can be propitiated'.

kātuṃ-, 'to be possible to do'.

khādītūṃ-, 'can eat'.

gaṇhitūṃ-, 'can take'.

jānāpetūṃ-, 'to be possible to manifest'.

- (*dhammam*) *patisevitum*-, 'to be possible to practice dhamma'.
paññāpetum-, 'to be able to point out'.
pesetum-, 'to be possible to send'.
yācitum-, 'can ask'.
laddhum-, 'cannot be met with'.
vasitum-, 'to be possible to live'.
vinditum-, 'can be enjoyed or obtained'.

59. ✓*sah* with *vi* (*visahati*), to be able, dare, venture.

Abilitive (a variety of) :

bhayaena te mukham pavisitum na visahāmi khādeyyāsi pī mam
tī, 'I dare not enter thy mouth for the fear that you
 might devour me'.

In the late MIA stage, in all Prākṛit languages, we find that the infinitival as well as the absolutival types of composition grow apace. Particularly in the absolutival type we perceive new auxiliaries rising on the horizon e.g. in Devendra's commentary on the Uttarādhyayana Sūtra we meet with *mukka*, a past passive participle used for the finite verb, *kovi pavvaiyago, teṇa do vi jaṇā vi saṅkhāleuṇa mukka*, Utt. p. 256, 'A mendicant chained down both of them'.

Again *pairuṭṭhehi ya aṇajjehi bandhāveuṇa khureṇa tacchiyadabbhehim veḍhiuṇa mukko*, Utt. p. 47, 'And the angry ruffians having arrested him fastened him up by sharp blades of grass'. (cf. M. *veḍhūn ṭāklā* or *veḍhūn soḍḍā*).

Such passages as these will not be properly interpreted unless one takes them to be genuine cases of verbal composition. For, in *veḍhiuṇa mukka*, *mukka* does not mean 'released after arrest'. No such sequence of action is intended there. It merely completes the main idea of fastening, indicated by the verb *veḍhiuṇa* in the non-finite form.

Secondly there are also visible the descendents of the participial type of composition e.g. *tambolaṃ sabhāṇayanti acchai*—Vasu H. 1.

All these types keep on growing in frequency in this stage and in the NIA stage they multiply their species without limit. Moreover, we meet with inherited composite bases like ✓*maṃbhisa* < Sk. *mā bhaiṣiḥ* conveying the prohibitive aspect. A new negative base like *ṇa-āṇai* gives rise in the NIA stage to M. ✓*neṇ*-, another inherited composite base.

Here are examples of different types of composition arranged aspect-wise under each auxiliary in an alphabetical order.

Verbal Composition in Prakrit Languages

60. √
- accha-*
- (
- acchai*
-), to sit.

Continuative :

(*dhaṇasirī*) *tambolaṃ sabāṇayanī acchai*, Vas. H. 1,
(*Dhaṇasirī*) is chewing the beetle.

61. √
- ariha-*
- (
- arihai*
-), to deserve.

Abilitives :

karium arihai, Kalp., 'is able to do'.

na dosaṃ vattumarihasi, Utt. p. 145, 'You are not fit to say
the defect' (negative).

62. √
- ahilasa-*
- (
- ahilasai*
-), to desire, wish.

Desideratives :

(i) Negative,

*tao bhaggo sāgardattakukkūḍo buddhilakukūḍassa sammuham
kīramāṇo vi nāhilasai jujjhiū ti*, Utt. 10.16.17, (did
not wish to fight).

(ii) Positive,

pāum ahilassai, 'wish to drink' Gāthā. 591, (impersonal use).

puṇovi taṃ jevva pekkhidum ahilasasitti, Ratnāvali 2, 1.4,
'Again, you wish to see the same man'.

- 63.
- āḍhatta*
- and
- samāḍhatta*
- , began, past. pass. part. of
- āḍhavai*
- <
- āḍhap*
-
- <
- ādhap*
- <
- ā*
- √
- dhā*
- .

Inceptives :

akkandium āḍhattā, Utt. p. 337b, 'began to cry out'.

utthium āḍhatto, Jugabāhū Utt. p. 137, 'began to rise'.

uttarium āḍhatta, Gāthā. 107, 'began to cross'.

kāum āḍhatto, 'began to do'.

(*tavam*) *carium samāḍhatto*, 'began to practice penance'.

thoum āḍhatta, 'began to eulogise'.

bāsium āḍhattā, 'began to shower (as rain)'.

bhaṇium āḍhattā, 'began to say'.

māreūm āḍhatto, Utt. p. 185b, 'began to beat or strike'.

vāhium āḍhatto, 'began to bear or carry'.

It is a pattern.

- 64.
- āraddha*
- , began. < Sk.
- ārabdha*
- , past. pass. part. of
- ā*
- + √
- rabh*
- .

Inceptives :

tharaharium āraddhā giriṇo, Utt. p. 277b, 'The mountains
began to oscillate'.

kammamāraddho kāum, Vasu H. part I, 'began to perform
kamma'.

cinteumāraddho, Utt. p. 123, 'began to think'.

65. *√iccha* (*icchai*), to wish.

Desideratives :

1. *evaṃ tā kīsa maṃ nemināheṇa vantaṃāpi micchasi*, Utt. p. 280, 'wish to drink or enjoy me'.
- icchāmi pavvaṃ*, Utt. 2796, 'I wish to renounce'.
2. *icchāmi sayameva muṇḍāviyaṃ*, Bhag. Sū. p. 275, 'I wish to have shaved myself'.

66. *√ujjama* (*ujjamai*), to exert.

Tentative :

ujjamaha jīṇindapannattam dhammam kāuṃ, Utt. p. 154, 'Endeavour to practise the dhamma declared by jininda'.

67. *√ciṭṭha* (*ciṭṭhai*), to remain.

Continuatives :

- taheva gāyantī ciṭṭhanti*, Utt. p. 288, 'They go on singing in that way'.
- pajjuvāsanto ciṭṭhai*, Utt. p. 294b, 'He keeps on serving'.
- eṣā...kiṃpi muṇamunantī ciṭṭhai*, Utt. p. 145, 'This (woman) goes on mumbling something'.
- sā vi diṅkhābhimuhī tavovahāṇehī sosanti ciṭṭhai*, (goes on emaciating) *saṇṇayaṃ*, Utt. 280b.

68. *√jāṇa-*, (*jāṇai*), to know.

Abilitives :

- nacciṃ jāṇanti*, Gāthā. 327, 'are able to dance'.
- jāṇādi sītādukkhaṃ pamajjidum*, Utt. R.C. 1-11, 'You are able (lit. know) to wipe out Sītā's grief'.
- je pūidum viāṇādi*, Mṛcch. p. 78, 'Those who can worship'.
- jāṇādi avasare ramaṇīyaṃ mantidum*, Mal. Mādh., 'You are able to advise nicely at the right time'.
- aliyaṃ kiṃ mantidum jāṇanti*, Mudr. R. 1.15, 'Can they advise falsehood?'.
- jāṇase vollum*, Gāthā. 181, 'you are competent to speak'.

69. *√ṇāṇa-* (*ṇāṇai*), not to know.

Negative-abilitive :

amiyaṃ paukaṇvaṃ paḍhiyaṃ soṇa a je ṇa-āṇanti, 'Those who are unable to read or hear the sweet Prākṛt poetry'.

70. *√tara-* (*tarai*), to be able.

Abilitives :

- pāveum na tarai*, Utt. p. 1426, 'is not able to reach or get' (negative).
- kaṭhaya ko randhiyaṃ tarai*, Gāthā. 517, 'Say, who can oppose?'

na tarāmo vilaggiūm, Utt. p. 1546, 'We are not able to catch' (negative).
hariūm tarai, 'can snatch'.

71. ✓ *tīra* (*tīrai*), to be able.

Abilitives (negative) :

ussasium na tīrai kiṁ uṇa gantum, Gāthā. 258, 'Is not even able to breathe, how can go?'

amhārisehī tumham nānnaṁ visiṭṭham sāgayakiccaṁ kāūm tīrai (can do) *tti*, Utt. 9-14.14.

jettiamettaṁ tīrai nīvvoḍhum desu, '(is able to bear, endure *tettiam paṇaam*)', Gāthā. 71.

72. ✓ *tuvara-* (*tuvarai*), to hasten, speed.

Desiderative :

ado jjeva me hiaaṁ pekkhidum tuvaradi (desires to see) V. U.

73. ✓ *de* (*dei*), to give.

Permissives (negative) :

ekko vi kālasāro na dei gantum (does not allow to go) *paāhiṇavalanto*, Gāthā. 23.

(*tassa guṇā*) *virake na denti mariūm* (do not allow to die), Gāthā. 327.

sehāliāṇaṁ gandho na sottum dei (does not allow to sleep), Gāthā.

74. *payatṭa*, *payatta*, *pavatta* or *pautta*, started.

Inceptives or Inceptive Continuatives :

payatṭo tīe saha saviyāramālaviūm, Utt. p. 285b, 'He began chatting with her passionately'.

gantum payatto, Vas. H. pt. I, 'started'.

gavesium pautto, 'set out to search'.

gāiūm pavattā, 'began to sing'.

ghettum pavattā, Vas. H. pt. I, began to seize'.

cintium pavattā, 'began to think'.

pabhaṇiūm pabattā, 'began to say'.

ricāiṁ bhaṇidum pauttā, 'began to chant *res*'.

roviūm pavattā, Utt. p. 133, 'began to weep'.

75. ✓ *pasīda-* (*pasīdai*), to please.

Simple Compulsive (=requestive) :

tā jai mama dāmsaṇeṇa amacco pasādam na karedī tā edaṁ vi pattaam vācedum pasidadu- (should read) *tti*, Mudrā R. 1.3.

76. √ *pāra* (*pārei*), to cross, be able.

Abilitive (negative) :

amacca, tāḍānteṇa mae ṇa pāridam (could not keep)
amaccassa rahassam dhāridum, Mudrā R.
tumam imam rahassam rakkhidum na pāresi (can not keep).
appiam ṇivedidum de ṇa pāremi (can not tell).
bho ṇahi mādā pidā vā bhattuvirahidam ciraṇ duhidaram
pekkhidum pāredi (can not see) Sāk. 7.125.10.

77. √ *bhī*, (*bibhei*), to fear, be afraid of.

Negative abilitive :

bhīāmi (fear to know) *sahasā pahāvādo viṇṇādam*.

78. √ *maha-* (*mahai*), to wish.

Desideratives :

kāum-, 'to wish to do', Gāthā. 591,
dāum-, 'to wish to give', Gāthā. 139.
pāum-, 'to wish to drink', Gāthā. 28.
jai mahaha lakkhidum (to wish to protect) *niappāṇo*.
jam jam hiaṇa mahasī sandaṣṭum (to wish to bite) ?
sikkhiūm-, 'to wish to teach', Gāthā. 562.

79. *mukka-*, < Sk. *mukta* past pass. part. part. of √ *muc*, abandoned, left.

Compleatives and Intensives :

ko vi pavvaiyaga, teṇa do vi jaṇā vi saṅkaleūṇa mukkā
 (chained down), Utt. p. 256.
pairutthehiṃ ya anajjehiṃ bandhāveūṇa khureṇa tacchiyadab-
bhehiṃ vedhiūṇa mukko (fastened completely),
 Utt. p. 47.

80. √ *mambhisa* < Sk. *mā bhaiṣiḥ*, not to fear.

An inherited composite base giving a prohibitive.

81. *lagga*, past pass. part. of √ *lag*, to adhere (cf. Sk. *lagna*).

Inceptives :

ettha pavasiūṇa bhiṣkam pastidum lagge (began to beg alms),
 Lalita V. N. Act IV.
laggo paribhāviūm, Utt. p. 124b, 'began to practise (self-
 culture)'.
sā vi taḥa vaṭṭiūṇ laggā (began to behave) Upadeśa pada.
tato vereggeṇa niggaō gehāo laggo puḥai hiṇḍiūm (began to
 wander or travel), Utt. p. 110b.
laggā cīvarāiṃ visāriūm, Utt. -81. (began to spread
 clothes).

82. ✓*sakka-* (*sakkai*), to be able, can.

Abilitives : (negative)

1. *esā lajjantī na kimpī t ijjha sāhiuṃ sakkai*, Utt. Bambh. 11.22, 'She is so ashamed that she cannot tell you anything'.

na sakkemi tuhāṇurāyavaseṇa araiṇarigayamimam sarīram dhāreum, (can keep) Vtt. p. 28 .

2. *duḍham kkhū laggā ṇa sakkā moṭṭum* 'cannot be loosed'.

83. ✓*sajja-* (*sajjai*), to be ready

Abilitive showing readiness :

jo na sajjai āgantum, Pk. m. p. 9. 'He who is not ready (able) to come'.

Thus our investigation conclusively proves that verbal composition in Indo-Aryan is a vital aspect of Indo-Aryan, evolving from the early Vedic period down to the present day. Unlike nominal composition which has ceased growing long ago, verbal composition is a living force, and as such it gives a wonderful power to the speaker of NIA languages which even the ancients, with all the paraphernalia of their inflexions and prepositions could never have dreamt of. Without doubt, verbal composition has greatly increased the beauty of our expression. With the least effort, even a babe today can bring two verbs together and describe different stages and delicate shades of action at will.

CHAPTER SEVEN

A COMPARATIVE SURVEY OF VERBAL COMPOSITION IN DRAVIDIAN

The process of historical evolution of verbal composition in Indo-Aryan which was hitherto looked upon as impossible¹ is well established in the preceding chapter. Yet, so long as we have not taken into account similar developments in the other families of languages, particularly the Indo-Dravidian, its validity is apparently questionable. It is true that the grammatical traditions of the Aryan are mostly independent; that they tried their level best to maintain the chastity of their speech; and that judging from the oldest works of grammar available, Dravidian grammarians have definitely inherited their grammatical discipline from Aryans. But, when we look to the fact that the traditional culture of India is Aryo-Dravidian and that the Aryan population of India also contains a considerable element of Dravidian, we are easily led to infer that the Aryan speech may probably contain an element of Dravidian. It is no wonder therefore, if, in the absence of any recorded tradition, scholars have supposed this category of verbal composition as a purely Dravidian innovation. Indeed, it would be interesting to examine the basis of this supposition by referring to the characteristic features of verbal composition in Dravidian² itself.

ūrkaṭantāṇ, he crossed the village, *nīlankaṭantāṇ*, he crossed the ground and (*y*)*āru-kaṭantāṇ*, he crossed the river, etc. were looked upon as separate words by all the commentators of Tolkāppiyam except Cēṇāvariyaṇ and his followers who for the first time declared them as compounds. The common form *kaṭantāṇ*, juxtaposed with nouns such as *ūr*, *nīlam*, (*y*)*āru* etc. bears the look of an auxiliary of incomplete predication. The authority quoted by Cēṇāvariyaṇ was Tol. E. 133 which, according to his interpretation, implied that a noun which has its case-suffix dropped is combined with the following verb so as to form a compound. Already people had recognised compounds like *kol-yāṇai*, 'elephant that kills, killed or will kill,' where the first member is a verbal participle or according to Cēṇāvariyaṇ, a root (cf. modern Kannaḍa : *aḍukūl*, 'food to be cooked'). But the combination of a noun with a finite verb was taken to be an innovation and could not find, in effect, a general support. However, well-meaning scholars could no

1. Dr. Dharendra VARMA in his *Hindī Bhāṣā kā Itihāsa* (p. 306) observes : *Hindī saṁyukta kriyāo hī racanā ādhunik hai, atah is sambandha mē aitihasik vivēcana asaṁbhav hai.*

2. I am deeply indebted to Prof. C. R. SANKARAN and his student Dr. A. C. SHEKHAR of the Department of Dravidian Linguistics and Experimental Phonetics, Deccan College Post-graduate and Research Institute, Poona, for their generous help in writing this chapter.

longer connive at similar usages like *arivuruppēṇ* (*arivu*, n. knowledge + *uru*, to receive), Kalit. Neytal 139, II-4, 'I shall bring to your knowledge, I shall inform'; *kai-tūkkū* (lit. hand-raise), 'to lift up a person from distress, to save from ruin etc.' *kaṇ-kāṭṭu* (lit. eye-show), 'to guide with supreme love'; which indicate a mark of composition. Later on, however, this *n + v* composition came to be regarded as a distinctive feature of Dravidian languages. For in Kannaḍa, which is closely connected with Tamil, this type of composition alone was registered as a genuine *kriyāsamāsa*; in his *Karṇāṭaka-bhāṣābhūṣaṇa*, Nāgavarman explicitly states—*kāraḱaṁ pareṇa samartha-kriyāpādena* (K.B.B., RICE, 1884, Sūtra 140) and the *vṛtti* there, *karṇa-pūrvam kāraḱaṁ ca pareṇa prasiddha-kriyāpādena samam samasyate*. Nāgavarmā goes one step further than Ceṇāvariyaṛ and treats all those varieties as verb-compounds where the first member has not yet dropped its case-suffix but is semantically united with the second member which is a finite verb e.g. *guṇam goṇḍam*, 'got the benefit', *khadgaṁ biḍidam*, 'held the sword' etc. F. KITTEL also lays down in his grammar of Kannaḍa (p. 216-253-1) that 'The *kriyāsamāsa* or verbal compound is formed when as the compound's first member a noun that has a certain relation to the verb (i.e. *kāraḱa*) and a verb are placed together i.e. compounded, so as to give a distinct meaning (*arthavyakti*).¹ Even CALDWELL, the great scholar of Dravidian linguistics, makes a note that the Dravidian verb is as frequently compounded with a noun as the Indo-European one. In the absence of root-prefixing material such as the prepositions or particles Dravidian people have devised certain root-modifiers such as *mēṛ(l)*, *kīḷ* etc. in compounds *mēṛ(l)-kol*, 'to overcome' (where *mēṛ(l)*, overness, superiority) *kīḷ-p-padi*, 'to obey' (*kīṛ(l)*, belowness) etc. which are originally nouns. Here CALDWELL could have given English examples like *type-write*, *ship-wreck* along with his Gk. *shipbuild* and *city-besiege*.

The agglutinated character of Dravidian languages is clearly seen in composition. Dravidian people not only glue together a noun and a verb, but they are also seen to glue two verb-stems together, in order to express a new shade of action. For instance, in Old Kannaḍa we find such instances as *eḷḷ-tar*, 'to come near', *pōtar*, 'to fetch' etc. So also, in his *Studies in Dravidian Philology* (1935) Korada Ramkrṣṇaiah has recorded a number of examples in this connection: Tel. *egudenḱhu*, 'to come' < *egu*, 'to go' + *tenḱhu*, 'to bring'. Telugu grammarians call such secondary root-compounds as *dhātupallavas* or *śabdapallavas* and to differentiate verbal forms from the nouns, they emphasize the verbal function of the root by the addition of other verb-roots, signifying such

1. However, A. N. NARASIMHIA, in his *Grammar of the Oldest Kanarese Inscriptions*, Mysore, 1941, says, 'to call these, *kriyāsamāsa*s or verbal compounds is wrong'.

ideas as to be, to become etc.; e.g. *kūrucundu*, 'to sit down', *kūrucu*, 'to sit', + *unduṭa*, 'to be'.

Of course, if merely on the principle of agglutination we call any expression like *vaṭṭinen paravutum* = *vaṭṭipparavuvōm*, 'we will inform you after worshipping you'; *kaṇṭanen varuval* = *kaṇṭavaruvēn*, 'I came to see you'; and, *nalkiṇai viṭumati* = *nalkiviṭuvāy*, 'send me away after giving'; without the connecting particle, or *vandu eydī* (Tiruvāśagam 1.21), lit. 'coming-attaining' and the like, as compounds it would be wrong. For a real compound, whether Indo-Aryan or Indo-Dravidian, ought to satisfy the criterion of semantic unity, above all else. The instances in question, on the other hand, appear to be just the ordinary juxtapositions.

Next, *kaṇḍukondān*, 'you (might) have seen', leading to *kaṇḍukol*; *vanduvittān*, 'has arrived', leading to *vanduviḍu*; *collavum paṭum* (Tol. Poru 5.6), leading to *colla-p-paṭum*, may be said (lit. to suit mentioning) etc. were originally more or less, examples of open and loose composition or what P. S. Subrahmanya ŚASTRI, in his *Historical Tamil Reader* (1945) would call periphrastic expressions, but in course of time, they came to be regarded as single word-organisms. It is through such compound expressions there came into being a class of verbs which by turns began to function as special or as auxiliaries. As auxiliaries these finite verbs supplied necessary shades and aspects to the main verb in the non-finite form.

It is interesting to note that a number of auxiliaries are common to all the Dravidian tongues. To pick up a few at random, *-iru-* (cf. Tel. *unduṭa*) in Tam., Mal. and Kann. gives continuatives in common; *-illai-* (Tel. *ledu*) in Tam., Mal. and Kann., gives negatives in common; *-kūṭu-* in Tam., Mal. and Kann., and Tel. gives abilitives, compulsives etc. in common; *-kol-* (Tel. *konuṭa*) in Tam., Mal. and Kann., gives intensives, desubstantives etc., *-paṭu-* in Tam., Mal., Kann. and Tel. gives passives, adverbatives and desubstantives; *-pō-* in Tam., Mal., Kann., Tel. and Tuḷu, gives intensives, adverbatives etc., *-varu-* in Tam., Mal., Kann., Tel. and Tuḷu gives continuatives etc.; and *-viṭu-* in Tam., Kann. and Tel. gives completives, desubstantives etc. Of course, for further details it is advisable to refer to these auxiliaries in the respective sections at the end of this chapter.

Thus, it is evident from this general discussion that there are chiefly three types of verbal composition in Dravidian. They are (i) desubstantives or the *Kriyāsamāsa* proper of grammarians, (ii) root-compounds or *dhātupallavas*, and (iii) a nonfinite verb compounded with a finite auxiliary. Here, we have confined ourselves to those types that function as finite verbs. Otherwise there are borderline instances like *toṭṭu kuṭi* (Mal.), pollution by touching a low-caste man; *kūṭi-k-kālca*

(Mal.), an interview between two parties like kings or gods. But they are beyond the scope of our enquiry. However we may observe *en passant* that forms like *kūṭi-k-kālca*, which do not possess any corresponding verbal form should have given rise to verb-compounds by the method of back-formations at a later stage (cf. Eng. *housekeeper* > to *housekeep*-, *meat-eater* or *meat-eating* > *to *meat-eat*).

Now, in order to get a fuller view of these types we should like to treat each of them in detail. Side by side, we shall endeavour to institute a comparison between these types and similar ones obtaining in Indo-Aryan.

We have already hinted that Dravidian languages are short of root-prefixing machinery (such as prepositions and particles) which is common to all IE languages in one or the other stage of their growth. A speaker of IE languages could easily express thereby the different modulations of action.¹ A similar need was there but no machinery was available. So Dravidian people brought into force the three types of composition of which the first type seems to be very popular.

A *kriyāsamāsa* in Dravidian has for its first member a noun or an adjective, often a loanword from Sanskrit either inflected or uninflected. The first member has often the appearance of a subject, object or a complement etc., but it has not an independent existence. Only a desubstantivising auxiliary turns it into a verb. Thus :

- (a) (i) Dravidian noun + a finite verb :

kaṇḍeredam, Kann., 'opened eye'. < *kaṇ*, n., 'eye' + *tere*, to open.

kampi nīṭṭu, Tam., to run away, *kampi*, n., wire + *nīṭṭu*, to lengthen.

kulaceyuka, Mal., to commit a murder. < *kula*, n., murder.

pōrāṭuka, Tam., Mal., to wage war, fight. < *pōr*, n., battle + *āṭuka*, to fight.

rāyivēsinaḍu, Tel., (he) threw a stone. < *rāyi*, n., stone + *vēsuta*, to throw.

Summāviru, Tam., to be silent. < *summā*, n., silence + *iru*, to be.

summaneiru, Kann., to be silent. < *summane*, n., silence + *iru*, to be.

- (ii) Noun as adjective or adverb + finite verb :

ūrukṇonu, Tel., to be quiet. < *ūru*, adj., quiet.

uḷḷalar, Kan., to bloom from inside. < *uḷ*, inside.

oḷḷikay, Kan., to fruition well. < *oḷḷi*, well.

meyiṭu, Tam., to prefer. < *me*, adv., above + *iṭu*, to put.

1. *upasargeṇa dhātvartho balādayatra nīyate*

prahār-āhāra-samhāra-vihāra-parihāravat.

(b) Sanskrit noun + Dravidian verb :

āśaviṭṭu, Tam., Mal., left hopes. < *āśa* < Sk. *āśā*, n., desire, hope.

iṣṭa p-petuka, Mal., to get the desirable or desired. < Sk. *iṣṭa*, past part. used as a noun, desired.

ullāsa-golḷu, Kan., to exult. < *ullāsa*, n., joy, exultation.

praśnavēsuta, Tel., to ask a question. < Sk. *praśnaḥ*, a question.

baya-p (Tam. *paya-p*) *-petuka*, Mal., to be terrified. < *baya* < Sk. *bhayam*, fear.

śrama baḍu, Tam. To toil. < Sk. *śramaḥ*, trouble.

svapna-kāṇuk, Mal. to see a dream. < Sk. *svapnaḥ*, dream or sleep.

(c) Inflected noun in Sk. + Dravidian verb :

abhiṣekaṁ ceyuka, Mal., to give a ceremonial bath. < Sk. *abhiṣekaḥ*, ablution.

kōpaṁ koṇṇē, Tam., I got angry. < Sk. *kōpa*, n., anger, wrath.

guṇam goṇḍam, Kan., got the benefit. < Sk. *guṇa* n., advantage.

pūrṇamāvuka, Mal., to become full. < Sk. *pūrṇam*, p. part. used as noun, full.

prāṇamu viḍichināḍu, he gave up the ghost, he died. < Sk. *prāṇa*, n., vital breath, life.

(d) Sk. *cvi-* compound borrowed as a whole :

samīkariṭṭa, Mal., to make level. < Sk. *samīkaroti*.

mātrībhaviṭṭa, Mal., to become a mother. < Sk. *mātrībhavati*.

Compounds of this kind, although very frequent in Dravidian, seem to be late in origin. At the time of Tolkāppianār they were newly coming into existence and his followers were at variance in recognising them as real verb-compounds. In Indo-Aryan, however, such compounds have been a common feature, ever since the early Vedic times. In Ch. VI we have enumerated *upapada* or *kṛdanta* compounds like *manodadhātī*, *satyākaroti*, *jīvikākaroti*, *viśvaminvati*, (urges all), *pāpam-karoti*, *pūjāmkaroti*, *manasākaroti*, *agnau karoti* and *cvi-*compounds like *ārdrikaroti*, *ārdribhavati*, *viṭuṣi-karoti* ect. which bear a testimony to this. Above all, here, we may point out the case of *√gaveṣ*, which is a perfect *kāraṇa* compound belonging to a very early stage of OIA. So it is very difficult to imagine that here there is any contribution of Dravidian towards the IA. On the contrary, we support Dravidian grammarians who have aptly recognised the debt of

Indo-Aryan by welcoming the arisamāsa or a hybrid compound between a Sk. noun and a Dravidian verb as a legitimate verb-compound.

The second type is also quite common to Dravidian tongues. It is purely a characteristic of agglutinated languages. However, in Sanskrit we have probably one such composite base viz. \sqrt{hricch} ($< hri + \sqrt{is}$), to feel shame, which may be looked upon as an accident. On the whole this type may be taken as a genuine Dravidian creation meant for expressing different aspects and concepts of action for which they had no separate material.

Then we come to the third type which is really very important for the purposes of our study. We have already seen how there were periphrastic expressions in the beginning and later on how they took the form of a single word-organism. On an analysis of the material that we have collected, we come across only two or three forms in which the first member of the compound makes an appearance. The usual form is that of a past adverbial participle, analogous in sense, to the absolutive in IA. Secondly we meet with verbal nouns generally as infinitives or sometimes as gerunds like :

Tam., *pesi-k-konṭirikkirēṇ*, I am speaking.

Tam., *pōyi-k-kanṭirikkirēṇ*, I am going.

Tam., *vantukonṭirikkirēṇ*, I am coming, and

Tam., *ettukonḍu oyyu*, to take away.

To cite a few examples in point,

(a) (i) in Tamil,

ceytukoḷ, to do over again.

koṭittu viṭten, (I) give away.

vistarittu (°ccu in Mal.) *nokku*, to examine, see critically.

poṭṭiteri, to burst out.

(ii) in Malayālam,

valiccu-eriyuka, to throw away.

kāṇiccu-koṭukkuka, to show.

ceytu-kaḷaka, to doff.

aṭṭikaḷaka, to turn out.

keṭṭi-k-kēruka, to consummate marriage.

(iii) in Kannaḍa,

iḷidu-koḷḷu, to stay, halt.

kulitu or *kūtu-koḷḷu*, to sit down.

biṭṭu biḍu, to give up.

keḷi koḷḷu, to consult.

māḍikoḷḷu, to doff.

(iv) in Telugu,

caduvutu unṭini, I was reading.

nīlucunḍu, to stand up.

āpivēyuta, to stop.

jhāriṇiḍuḥuṭa, to let slip.

veḍali or *veḷḷipōvuṭa*, to go away.

- (v) in Tuḷu,
ōḍoṇḍu uppuve, I am reading or in the habit of reading.
koṇḍattu pōye, took away.
saita pōye, passed away.

- (b) (i) in Tamil,
ceyya-k-kūṭum, be able to do, can do.
ceyya pōṭum, it is enough to do.
pōkavēṇṭum, must go.

- (ii) in Malayāḷam,
ariyāvuka, can know.
parayāvuka, can say.
paḷukka-c-cuṭuka, to burn, be red-hot.

- (iii) in Kannaḍa.
māḍalāpenu, I can do.
māḍakūḍuvadu, is allowed to do.
mātāḍa, goḍu, to allow to speak.

- (iv) In Telugu,
ceya-galgītin, I should or could do.
pāḍa-galanu, I can sing.
ceppa-kūḍu, must say.

GUNDERT points out that in poetry the insertion of particles between the thus composed verbs is permissible. It does not affect their compositional value.

Let us now consider the general observations made by CALDWELL with regard to such constructions occurring in Dravidian. "Dravidian verbs", he says, "acquire new shades of meaning and an increase or diminution in the intensity of their signification, not by prefixing or combining prepositions, but by means of auxiliary gerunds or verbal participles and infinitives—parts of speech which in this family of languages have an adverbial force—e.g. *mundi(p) pōnān*, Tam. he went before, lit. having-got-before he went; *tāra-k-kudit-tān*, he leaped down, lit. so-as-to-get-down he leaped. A great variety of compounds of this nature exists in each of the Dravidian dialects". Here, CALDWELL, instead of calling the finite verbs as auxiliaries like GUNDERT, remarks that the gerunds or verbal participles and infinitives function as auxiliaries. In fact, the verbs that occur in a nonfinite form are main semantemes and the finite verbs are generally auxiliaries. Secondly, it is not that all of them have an adverbial force. A class of adverbatives like Tam. *mukki kuḷi* or Mal. *mukki kuḷippikṛa*, to bathe by immersion;

Kann. *oḷḷikāy*, to fructify well; Tel. *venṭabaḍuṭa*, to follow (*venṭa*, adv. behind); Tulu, *añcane-āvoḍu*, it must be so etc. is there, no doubt, but there are at least twelve or thirteen aspects like abilitives, desideratives etc. where the nonfinite element has not an adverbial force. Why should we then unnecessarily limit the scope of composition as CALDWELL seems to do? For a clear perspective we may refer to the case of auxiliary $\sqrt{\text{śak}}$ dealt with in full in the previous chapter. In the material that we have presented at the end of this chapter we have been able to gather about thirteen aspects or shades brought out by various auxiliaries; we could not get instances of Inceptives and Tentatives as we could in the region of IA. Another noteworthy feature about these compounds is in particular, the order of words. The governed before the governing which is the common feature of the Dravidian, as pointed out by GRIERSON, is contraverted in composition in line with the Indo-Aryan (cf. Pāṇini, Sūtra, 3-4-65). It is also noteworthy that these infinitival and absolutival phases of verbal composition are not new to NIA, but they were there since the OIA stage itself.

The passive and impersonal aspects in Dravidian are conveyed by means of the common auxiliary $\sqrt{\text{paḍu}}$ in composition. In this respect we completely disagree with CALDWELL and his followers, who assert that 'the Dravidian verb is entirely destitute of passive voice properly so-called, nor is there any reason to suppose that it ever had a passive'. By the by we may note that CALDWELL inclines to connect the Sanskrit passive particle *ya* with Sk. $\sqrt{\text{yā}}$, to go, which in its rebirth in NIA as $\sqrt{\text{jā}}$ has become a renowned passive auxiliary. Why does he not apply the same chain of reasoning in the case of the auxiliary $\sqrt{\text{paḍu}}$, to suffer? He calls it a phrase; but it is a composite phrase after all. And properly speaking, as in IA the passive developed from the reflexive (i.e. middle voice) at a later stage, so in Dravidian, it may have become current at a later period. That the author of the *Historical Tamil Reader* looks upon such constructions as *collavum-paṭum* (Tol. Poruḷ 5-6) as separate words is significant in this respect. In his paper, 'The passive voice in Tamil' (*Journal of the Annamalai University*, Vol. VII, No. 2) Cidambarnath CETTIYAR has successfully refuted the dogmatic assertion of CALDWELL and has established on historical linguistic evidence the importance of $\sqrt{\text{paṭu}}$ in the formation of Dravidian passive. However, having limited his enquiry to Tamil alone, he came to a conclusion that just like Sk. *ya* < Sk. *yā*, Tamil *paḍu* < $\sqrt{\text{paḍu}}$ is reduced to the role of a grammatical device. In this connection, he seeks support from I. J. S. TARAPOREWALA who says, "each one of the elements of the word, though glued on, is felt to be a separate word and is capable of being used as such" in the agglutinated tongues like Tamil. Here we have to differ slightly from CETTIYAR. For $\sqrt{\text{paḍu}}$ is still alive as an auxiliary in all the Dravidian tongues. Over and above the aspect of passive it

is seen to give certain other aspects as desubstantives and adverbatives. Therefore, it is advisable to look upon $\sqrt{pa\dot{d}u}$ as an auxiliary rather than as a grammatical device or a morpheme. Like the compounded passive in NIA, Dravidian passive is also a compound expression. The employment of a phonetically similar root $\sqrt{pa\dot{r}}$ in modern Bengali, Assamese and Oṛiyā for the formation of a passive-compound, is really interesting. But inasmuch as that auxiliary also gives intensives and compulsives in consonance with other NIA languages it is difficult to identify it with the Dravidian $\sqrt{pa\dot{d}u}$. Of course, we have not been able to trace a similar passive construction in OIA or MIA with $\sqrt{pa\dot{r}}$ < Sk. \sqrt{pat} . So it may be here, if not anywhere else, that NIA languages like Bengali might have been influenced by Dravidian.

As regards the aspect of negatives and prohibitives it may be said that there are separate roots with a negative function which are compounded with other verbs in a nonfinite form. Jules BLOCH in his excellent paper (BSLP 407, 1935) 'La Forme Negative due verbe Dravidian' takes into account all such words. There are no such separate verbs having a negative function in the OIA or MIA. In NIA, however, we find inherited composite bases like O. Marāṭhī, $\sqrt{ne\dot{n}}$ -MIA < $\eta a\dot{n}ai$ < OIA $na-j\dot{a}n\dot{a}ti$, functioning as negative auxiliaries. However, as sporadic cases they do not stand comparison with the series of verbal roots (* $h(i)$)- J. BLOCH) in Dravidian that express a negative notion.

G. A. GRIERSON in the *Linguistic Survey of India* (Vol. IV, Munda and Dravidian, 280-3) throws certain hints that participles, used as verbs, periphrastic future, and active perfect participles ($kṛt\dot{a}v\dot{a}n$ in Sk. and $cey\dot{d}avan$ in Telugu) in Sanskrit are due to the influence of Dravidian on OIA. S. K. CHATTERJI, turns them to account, and in his *Origin and Development of Bengali Language* (1926) he makes an observation that "In this point there is a remarkable agreement with Dravidian. In the Dravidian Languages, compound verbs of exactly similar formation and function occur. It is very likely that here we have another contribution of Dravidian in the formation of modern Indo-Aryan speeches." In the introductory part of his great book he writes that the compound verb constructions come into use more prominently in the Apabhraṃśa stage i.e. by about 1000 A.C., the analytical passive constructions, compound tenses etc. come into existence later than that period; whereas, in the NIA period these compound verb constructions become well established. Then, in his new book *Indo-Aryan and Hindi* (1942) he suggests that Sanskrit itself came to develop one or two new verb-forms such as periphrastic perfect (not mentioned by GRIERSON) and a new periphrastic future by a regular adoption from spoken vernaculars. However, in his latest pamphlet on *Language and the Linguistic Problem* (1943-44, at p. 12) he includes compound verbs among the

common characteristics which may be called specifically Indian and which are found in languages belonging particularly to the three families Austric, Dravidian and Aryan and postulates a common evolution in spite of original differences.

Here as a result of our investigation in the field of Indo-Aryan we can point out that Sanskrit began to evolve an auxiliary system early in the OIA period, that the forerunners of the verb-compounds in NIA can be traced to those early days and that even the periphrastic perfect reaches to the Vedic age. Hence, so far as the NIA verbal composition is concerned we are able to establish an independent evolution from the OIA period onwards. At this stage, we cannot say anything regarding the forces that may have tended to a common evolution before that period. But anyway, we think that CHATTERJI's observation that here there is a Dravidian contribution needs revision.

In his Forlong Lectures for 1929 (*B S O S* Vol. V, 1928-30, p. 733) Jules BLOCH, while comparing Indo-Aryan and Dravidian, has sounded an important note of warning that 'the decay of the old verbal system, which is a striking feature of the history of Sanskrit has been attributed to Dravidian influence: but that decay is not peculiar to India and may be observed e. g. in Iranian'. CHATTERJI himself 'notes a similar phenomenon respecting the aspects of verb in the Slav languages (See *Origin and Development of Bengali Language*, p. 1050). The case of the borrowal of an auxiliary like *√paḍu* is, in the words of Jules BLOCH, "a conscious and often even a voluntary process; it does not alter, but enrich a language". Dhīrendra VARMA too, in his *Hindī Bhāṣā kā Itihāsa* could not uphold the idea of Dravidian contribution in this respect. (At p. 307, he writes: *saṁyukta krīyāē drāviḍa bhāṣāō me bhī bahut pracalit hai, kintu unkā Hindī par prabhāv paḍnā kathin mālūm paḍtā hai*.)

After all, in the present state of our knowledge it is difficult to give a definitive solution of this problem. First, an extensive investigation, applying the modern scientific methods in the Dravidian field (not to speak of the Indo-Aryan also) is necessary for arriving at some conclusion. It is also possible that the whole phenomenon may belong to the region of general human psychology.¹ And as such it may be an independent parallel development both in Indo-Aryan and in Indo-Dravidian.

The classified material, although inadequate, is presented herewith to the world of Dravidian Scholars for further investigation in the field.

1. Or to the region of ethno-psychology, a term first used by C. C. UHLENBECK and secondly with reference to Dravidian by Prof. C. R. SANKARAN in *NIA* 6, March 1944, p. 284.

Verbal Composition in Tamil

1. *aṭṭum*, let.

Permissive (imperative) :

ceyyaṭṭum, let do.

2. *aruḷ*, to grant, vouchsafe, grace.

(a) Weak Desiderative :

keṭṭaruḷ, hear graciously (my prayer). < *✓keḷ*, to hear.

(b) Desubstantive :

śukamaruḷ, grant (me) health.

This auxiliary is largely used in prayers, in speaking to kings, gods. When it is added to the principal verb it simply means 'graciously, please'.

3. *ākum*, shortened into *ām*, it is fitting.

(a) Permissives :

pōkalām, may go, you are allowed to go.

varalām, may come, you are allowed to come.

(b) Reportive :

iṟantu ponārām, they say that he is dead. (lit. having died, he went, they say).

(c) Prohibitive : *ākātu* (coll. *āhātu*).

ceyyalākātu, you should not do; you must not do.

pōkalākātu, you should not go; you must not go.

ā- (= *āka*) in forms *ākum* and *ām*, as an auxiliary, needs be distinguished from *āi*, *āka*, *ām*, as formative suffixes. For instance,

(i) *ām* expresses certainty in

satyame jayam ām, truth alone is victory.

(ii) *āi* and *āka* turn a predicate into a noun and an adjective :

aḷakāyirukkirāl, she is beautiful.

aḷakāka irukkirāl, she is beauty (*aḷaka*, to beautify; + *āi* and *āka*).

(iii) used as a prefix in the sense of summing up :

āka-mottam, (coll. *āha-mottam*) the total (all these things 'having been added' - 'āka- or āha).

4. *āṭu-*, to move, swing, shake, wave, dance, play.

(a) Syntactive :

koṇṭ, (i) to enjoy a person's society.

(ii) to celebrate as a festival,

(*koṇṭu*, abso. of *✓koḷ*, to seize, grasp, get).

(b) Desubstantive :

pōr-, to fight, wage war (*por*, n., battle).

5. *itu-*, to put, place:

(a) Desubstantives :

paññiṭu to divide. (*paññul*, n., a share)*pāyiriṭu*, to grow. (*pāyiru*, n., a small plant, a sprout, + *itu*).*vaḷakkṭu*, to dispute. (*vaḷakk*, n., a dispute).

(b) Intensive (in common with Malay.):

keṭṭiyiṭu, to fasten, tie up, confine (*keṭṭi* < *keṭṭu*, to bind, tie).

(c) Adverbatives :

ner-, to accost, come across.*pin-*, to deteriorate, emaciate, decline.*mun-*, (*munnṭu-*) to place before (as an aim). -*mun*, adv., in front.*me-*, to prefer (*me*, adv., above).6. *iru-*, to be.

It is a tense-auxiliary.

(a) Completives (Present, Past, Future) :

(i) *paṭittirukkireṇ*, I have learnt.*paṭittu*, verbal participle of ✓*paṭi-*, to learn.(ii) *paṭittiruntēṇ*, I had learnt.(iii) *paṭittiruppēṇ*, I shall have learnt.*Muḍintāyirru* (is finished) and *uḍai(n) dupōyirru* (is broken) instances cited by CALDWELL from Ancient Tamil to illustrate the passive construction are but Completives.

(b) Continuatives :

(i) *paṭittiruntēṇ*, I was learning.(ii) *paṭittu koṇṭirikkireṇ*, I am learning, studying, (lit. having studied, studying : *koṇṭu*, having received; I am).

(iii) With a participle in the negative,

peṣātiru, *peṣātiru*, be not speaking. (*peṣātu-* vulgar form-, not speaking + *iru*).

(iv) Intensive Continuative (Mal.):

kaṇṭirikkireṇ, I look on, I gaze. (*kaṇṭu*, abso. of *kāṇu-*, to see).

(c) Formal Intensive :

eḷuntirukkireṇ, I get up. (*eḷuntu*, having got up; *irukkireṇ*, I am).

(d) Probabilitives :

paṭittiruppēṇ, I might have learnt.*paṭtiruppēṇ*, I might have seen.These occur in the active construction (cf. *paṭittirikkalām* in passive construction).

(e) Desubstantives :

- kuṭi-y-iru*, to live in a tenement. (*kuṭi*, n., a tenement).
pativiru, to have registered, get printed, be under print.
 (*pativu*, n., print).
panti-y-iru, to be a guest, enjoy a banquet. (*panti*, n.,
 a banquet).
summāviru, *summāviru*, to be silent. (*summāvu*, n., silence
 + *iru*).

7. *illai* or *alla*, is not.

Negatives :

- āvaṇ pōgav-illai*, he is not gone.
āvaṇ pogirad-illai, he does not go.
malei peydad-illai, the rain has not fallen.
kappal varuvad-illai, the boat has not come.

The negative forms like *kāṇem allēm*, *kāṇālem*, *kāṇilam*, *kāṇār allār*, *kāṇilar* etc. found in Old Tamil came to be replaced by *kāṇa-v-illai*.

8. *unṭu*, is.

Compulsive :

- ceyyunṭu*, has to do, is to do.

9. *kaṭāvatu*.

Desiderative (optative) :

- poṭak kaṭavāy*, you may (should) go.

This is used as an auxiliary giving optative expressing wish. It may be looked upon as a formative suffix.

10. *kaṭantāṇ*, (he) has crossed, passed over.

In Old Tamil,

Desubstantives :

- ūrkaṭantāṇ*, (he) crossed the village.
nīlaṇkaṭantāṇ, (he) crossed the ground.
(y)āru kaṭantāṇ, (he) crossed the river.

.. Cenāvaraiyar, a commentator of Tolkāppiyam, and his followers look upon these as compounds on the strength of Tol. E. 133, whereas others take them as separate words.

11. *kaṭak-*, to throw away, discard, get rid of (in common with Mal.).

(a) Intensive :

- āṭṭi-k-*, to turn out. (*āṭṭi*, having scolded or driven, abso.
 of *āṭṭu-*, to drive out).

(b) Completive :

- ceytu-*, to doff, do purposely. (*ceytu*, having done, abso.
 of *✓cey-*, to do).

12. *kāṭṭu*, to show.

Desubstantive :

kāṭu-, to deceive, disappoint. (lit. to show a *kāṭu*, n., a burning *ghāṭ*, a cremation ground—Tamil Lex.).13. *kuḷi*-, to bathe another person.

Adverbatives :

(i) *toṭṭu*-, to wash after pollution by touch. (*toṭṭu* < *toṭu*-, to touch).

(ii) When causal

mukki-, to bathe by immersion. (*mukki*, abso. of $\sqrt{\text{muḷk}}$ -, to dive, dip, immerse).14. *kūṭu*-, to be possible, proper; to be able, can. (Generally occurs in the form *kūṭum* or *kūḍum*).

Abilitives :

kāṇa-k-kūṭum, to be able to see.*ceyya-k-kūṭum*, to be able to do.15. *kūṭātu*, old usage : to be unable.

modern usage : to be forbidden.

(a) Negatives :

ceyyakkūṭātu, cannot be.*varakkūṭātu*, cannot come.

(b) Prohibitives :

ceyyakkūṭātu, it is forbidden to do, don't do.*varakkūṭātu*, it is forbidden to come, do not, should not come.16. *koṭu*-, to give (see Mal.).

Intensive :

kāṇittu-, to show. (*kāṇittu*, having made to see i.e. shown, abso. of $\sqrt{\text{kāṇ}}$ - (caus.).17. *kol*, to take, get, have.

(a) Intensives with a reflexive ring :

aṭittu-k-konṭam, he beat himself (cf. M. *mārūn ghetalē*).*pārttu-k-koll*-, to look out for one's self, beware.

(b) Completive :

karru-k-konṭēm, I have learnt. (*karru* < $\sqrt{\text{kal}}$ -, to learn).

(c) Continuative :

pesi-k-konṭirikkirēṇ, I am speaking.

(d) Desubstantives :

(i) *etir konṭu po*, to meet, receive (lit. go moving into opposite direction).*etir*, n., opposite direction.(ii) *kopam konṭēṇ*, I got anger, I became angry.

(e) Intensives :

kaṇṭu-, to see critically.

ceytu-, to do over again.

(f) Permissives conveying command or request (= Imperative) :

eṭuttu koḷ-, you (may) take. (cf. *eṭuttu-k-koḷḷa*, those that do not take).

kaṇṭukuḷ, you (may) see.

18. *taku-*, (*takum*), to be fitting, be suitable, ought.

(a) Compulsive :

irukkatakum, you ought to remain.

19. *takātu*, ought not.

Intensive Prohibitive :

(*nī*) *aṭikkatakātu*, (you) ought not to beat.

(*nī*) *irukkatakātu*, (you) ought not to remain.

20. *teri-*, to scatter (in common with Mal. *terikkuka*).

Intensive :

poṭṭi-, to burst out. (*poṭṭi*, abso. of *poṭṭu-*, to burst),

21. *nīṭṭu-*, to lengthen, stretch out.

Desubstantive :

kampi-. to run away, steal away. (*kampi*, n., wire), coll.

22. *nokku-*, to see (cf. Mal. *nokkuka*).

Adverbative :

vistarittu-, to examine. (*vistarittu* cf. Sk. *vistṛtya*).

23. *paṭu-*, to suffer.

(a) Passives :

(i) *aṭi-paṭugirēn*, I am beaten.

(ii) In Old Tamil, from *Tolkāppiyam* (*Poruḷ* 5),
collappaṭṭa, be said, be mentioned (lit. to suit mentioning).
collappaṭṭana, be said, be mentioned.

(iii) In Old Tamil, (*Tirukkura*! long ago called these single compound words).

uyuttuviḍum

kāṭṭiviḍum

All these examples prove that passive voice is as old as Tamil Literature itself.

(b) Desubstantives :

kelvi-p-paṭugirēn, I hear. (*kelvi*, a verbal noun, hearsay).

payappaṭugirēn, I am afraid, I suffer fear. (*paya*, fear).

pāṭupaṭugirēn, I suffer intensely. (*pāṭu*, a cognate noun from *paṭu*, to suffer).

- (c) Adverbatives :
akappaṭugirēṇ, I am caught. (*akan*, adv. in).
uṭan-paṭugirēṇ, I agree with. (*uṭan*, prep., with).
purappaṭugirēṇ, I go out. (*puran*, adv., out).
24. *pari-*, to pluck off (in common with Mal. *parikkuka*).
 Intensive :
piṭittu-, to rob. (*piṭittu*, abso. of *piṭi-*, to seize).
25. *piṭi-*, to seize, catch, hold (see Malayālam).
 (a) Intensive Adverbatives :
 (i) *kaṇṭu-*, to discover (*kaṇṭu*, abso. of *kāṇ*, to see).
 (ii) *kuṭṭi-*, to hold together.
veṭṭi-p-, to conquer.
- (b) Desubstantive :
kāṅka-p-, to crow-catch. (*kāṅka*, n., a crow).
26. *pō-*, to go.
 (a) Adverbative :
ceytu-, to do a thing by mistake.
 (b) Intensives :
koṇṭupō or (*y*) *eduttupō*, to take away (Old Tamil *koḍupō*).
27. *pōtu-*, to throw, powder.
 (a) Intensive Completive :
tirtupōṭṭēṇ, cleared away (debt etc.). (*√tir-*, to balance).
 (b) Desubstantives :
kaṇṇrupōṭṭatu, it gave (lit. throw) a young one.
paḷipōṭṭatu, to accuse. (*paḷi*, n., a charge).
28. *pōtu* (*pōtum*), to be enough.
 Completive :
ceyya-, it is enough to do.
29. *pōtātu*.
 Negative Completive :
ceyya-, it is not enough to do.
30. *māṭṭu-*, to will, wish; (to be able).
 Desideratives :
ceyya-, to wish to do.
31. *māṭṭēṇ*, not to wish.
 Negative Desideratives :
ceyya māṭṭēṇ, I do not wish to do; I will not do.
pōha māṭṭēṇ, I will not go.

It gives a pattern. Originally *pōha-māṭṭēṇ* meant, 'I cannot go' later on, when it came to be regarded as one word, it meant, 'I will not go'.

32. *muṭiyum*, can, be able.

Abilitive :

ceyya muṭiyum, is able to do.

33. *muṭiyātu*, cannot.

Negative Abilitive :

ceyya-muṭiyātu, cannot do.

34. *vā-* or *varu-*, to come (see Mal.).

Continuatives :

ceytu varukkirēṇ, I go on doing.

pārttu varukkirēṇ, I go on seeing.

35. *viṭu-*, to leave, let go.

Compleatives :

koṭuttu viṭṭēṇ, I gave away (lit. having given I let go).

niṭṭu viṭṭāṇ, he stood still, came to a stop. (< *√nil*, to stand).

vantu viṭṭāṇ, he has come back already. < *√vā-*, to come.

viṭṭu viḍu, to give up (having let go.....let go).

(where *vandu-viḍu* is taken as one compound word).

36. *√veṭṭa-*, to cut (in common to Mal.).

Desubstantive :

paṭa-, to fight, wage a war. (*paṭa*, n., army).

37. *vēṇṭum* (coll. *vēṇum*), is required, must.

Compulsives expressing necessity or urgency :

- (i) *koṭukka-*, must give.

ceyya-, must do (the ancient form being *ceyal vēṇṭum*).

- (ii) With an infinitive, it conveys the sense of a request :

mannikṣa vēṇṭum, (must) please forgive. (*manni-*, to forgive).

38. *venṭām*, must not.

Negative Compulsives :

koṭukka-, must not give.

ceyya-, must not do.

pōka-, must not go.

Verbal Composition in Malayālam

39. *aṭi-*, to beat.

Desubstantive :

vella-y-aṭi, to whitewash. < *vell*, n., whiteness.

40. *aṭṭe*, let (It is a kind of imperative auxiliary).

Permissive :

ceyyaṭṭe, let (me) do.

41. *arutu*, must not, be not.

Intensive Prohibitives :

kānarutu, must not see. < *kāṇuka*, to see.

ceyyarutu, must not do. < *ceyuka*, to do.

42. *ā*, a negative particle, when suffixed to the root, gives negative future form.

Negatives :

ākā, will not fit. < *ākuka*, to be fitting.

kiṭṭā, will not get. < *kiṭṭuka*, to get.

cākā, will not die. < *cāvuka*, to die.

pōkā, will not go. < *pōka* or *pōvuka*, to go.

varā, will not come. < *varuka*, to come.

Although such forms were common to Dravidian in the past, they are now obsolete.

43. *ākum*, shortened into *ām*, it is fitting, proper, allowed.

Permissives :

ceyyām, you may do; you are allowed to do.

pōkām, you may go; you are allowed to go.

44. *ākkuka* (Caus. of *āvuka*), to make.

(a) Negatives :

illātākkuka (*illāte* + *ākkuka*), to make extinct. *illāte*, an adverbial participle of *-il-* an archaic root meaning no.

kāṇātākkuka, to hide; make not to be seen. < *kāṇāte*, a neg. adverbial participle of *kāṇuka*, to see.

Here the past adverbial participle has lost its time-sense in composition.

(b) *kūṭṭākkuka*, to obey. < *kūṭṭuka*, to meet, join, consent, agree.

naṭakkānākkuka, to make possible to walk.

(c) Desubstantives :

(i) *kāḷi-y-ākkuka*, to make fool (cf. *kāḷi-ya-ākuka*, to become fool). < *kāḷi*, n., play.

(ii) *bhēdam-ākkuka*, to effect cure.

(iii) *nēre-ākkuka*, to make straight (cf. *nēre-ākuka*, to become straight). < *nēre*, straight.

45. *āṭuka*, to move, swing, shake, wave, dance, play.

(a) Syntactic Adverbative :

koṇṭāṭuka, (i) to enjoy a person's society.

(ii) to celebrate as a festival; to observe as a holiday; to solemnise or cherish a grief.
< *koṇṭu*, having grasped, abso. of *√kol-*, to seize, grasp, acquire.

(*Uṇṇunīti Sandeśam*, st. 1—a 14th cent. work).

(b) Desubstantive :

pōrātuka, to fight, carry on war. < *pōr*, n., battle.

46. *āvuka*, to be, exist, become.

(a) Abilitives :

ariyāvu, can know. < *ariyuka*, to know.

cevyāvu, can do. < *ceyuka*, to do.

parayāvu, can say. < *parayuka*, to say.

(b) Desideratives : (when joined to neuter verbal nouns and to past tense it means 'oh that I might', 'I wish').

cērutāvu, I wish, I might join. (*cērtu* < *cēruka*, to join).

pūṇṭutāvu, I wish, I might embrace. (*pūṇṭu* < *pūnuka*, to embrace).

mukunnutāvu, would that I kiss. (*mukunnu* < *mukuruka*, to kiss).

(c) Desubstantives :

pūrṇam-, to become full. < Sk. *pūrṇam*, n., full.

bhaṅgi-, to become beautiful.

47. *iṭuka*, to put.

Intensive :

keṭṭi-y-iṭuka, to fasten, tie up, confine. (*keṭṭi* < *keṭṭuka*, to bind, tie).

48. *irikkuka*, to be, exist, sit. (*irunnu*, was, had. past tense; *irikkunnu*, is, has.-present tense; *irikkum*, shall, will be, have.-future tense).

(a) Completives :

vannirrunnu, had come. (*vannu*, came < *varuka*, to come).

vannirikkuka, to have come.

vannirikkunnu, has come.

vannirikkum, will have come (with a shade of probabilitive).

(b) Continuative :

kaṇṭu-kaṇṭirikka, to look on, gaze. (*kaṇṭu*, abso. of *kāṇuka*, to see, look).

(c) Negatives, in the form *irikka* :

allā-t-irikka, not to be.

kuṭukka-t-irikka, not to give.

varātirikka, not to come. < *varāte* neg. adv. part. < *varuka*, to come.

49. *illa*, no, not to be. (It is a finite verb like Sk. *nāsti* or M. *nāhī*).

Negatives :

kaṇṭilla, past tense, he did not see.

kāṇunnilla, present tense, he does not see.

kāṇukayilla, future tense, he will not see.

vannilla, did not come, and so on.

- 50.
- urukkuka*
- , to melt.

Continuative :

venṭu-venṭu-rukunnu, to continue to feel intense heat, to be really burnt in fire (*venṭu*, abso. of *vevuka*, to be baked).

- 51.
- uḷla*
- , to be, exist. (It is a neg. tense-auxiliary).

Negative :

allā-t-uḷlā, not to be.

- 52.
- eṭukka*
- , to take.

Desubstantive :

vēdanā-, to feel pain.

- 53.
- eriyuka*
- , to throw.

Intensive :

valiccu-, to discard, throw away. (*valiccu-* having puffed up, abso. of *valikkuka*, to pull).

- 54.
- kariṭṭa*
- , to do.

Desubstantive (cf. Sk. *cvi-* compound).*samī-*, to make level.

- 55.
- kaṭā*
- , is used as an auxiliary, and as such it gives optative expressing wish.

Desiderative :

pōkak-kaṭavāya, may you go? Do you wish to go?

- 56.
- kaḷaka*
- , to throw away, discard, get rid of.

(a) Intensive :

aṭṭi-k-, to turn out. (*aṭṭi*, having scolded or driven, an absolutive of $\sqrt{aṭṭuka}$, to drive out).

(b) Completives :

ceytu-, to do purposely, doff. (*ceytu*, abso. of *ceyuka*, to do).*tōlppiccu-*, to defeat completely, overcome. (cf. Sk. *pīrā* $\sqrt{bhū}$) < $\sqrt{tōlpikkuka}$, to defeat.

- 57.
- kaḷayuka*
- , to throw away.

Intensive Continuative :

āṭṭi āṭṭi-k-, to drive away frequently, to exorcise. *āṭṭi*, abso. of $\sqrt{āṭṭuka}$, to drive.

- 58.
- kāṭṭu ka*
- , to show.

Syntactic :

kāṭu-, to behave mischievously. < *kāṭu*, n., a forest.

- 59.
- kiṭakkuka*
- , to lie.

Completives or Intensives :

keṭṭi-k-, to be detained. < *keṭṭi*, having tied, abso. of $\sqrt{keṭṭuka}$, to tie.*cattu-*, to be completely dead; lie dead. *cettu*, p.p. of $\sqrt{cāvuka}$, to die.

tānu-, to lie low. *tānu*, p. p. of $\sqrt{tālu}$ ka, to bend.

niraññ-, to be completely filled. *niraññ*, p. p. of $\sqrt{nirayuka}$, to fill.

The shade of meaning the adverbial participles are intended to give is intensified by an auxiliary, (esp. before negative or causative verb).

60. *kuḷikkuka*, to dig.

Adverbative :

ālakkkuḷikkuka, to dig deep. < *āḷttuka*, to deepen + *kuḷikkuka*, to dig (Keral-Rāmā-GUNDERT).:

61. *kuḷikka*, to bathe, wash.

Adverbative :

toṭṭu-, to wash after pollution by touch, where, *toṭṭu* abso. of *toṭuka*, to touch + *kuḷikka*.

There obtains a corresponding noun *toṭṭukuli*, n., pollution by touching a low caste man.

62. *kuḷippikka* (caus. of *kuḷikka*) to bathe (another person).

Adverbative :

mukki-, to bathe by immersion. *mukki*, abso. of *mukkuka*, to immerse in water, dive, dip. (GUNDERT).

63. *kūṭuka*, to join.

(a) Adverbative Intensive :

kaḷiññukūṭuka, to subsist. < *kaḷiññu*, an abso. of $\sqrt{kaḷi-}$, to pass.

(b) Desubstantives :

kalaśal-, to quarrel. *kalaśal*, n., a quarrel.

lahala-, to quarrel. *lahala*, n., a quarrel.

64. *kūṭṭuka*, to fasten, unite, combine, join.

Intensive Adverbatives :

(i) 1. *kaḷiccu-*, to conduct (a ceremony etc.) or to pass (an occasion) somehow.

kaḷiccu, having finished, abso. of $\sqrt{kaḷikkuka}$, to finish.

2. *piṭiccu-*, to embrace. *piṭiccu*, having seized, abso. of $\sqrt{piṭi}$, to seize (coll. Mal.).

(ii) *kāṭṭi-*, to pretend, to put up a show. *kāṭṭi*, having shown, abso. of $\sqrt{kāṭṭuka}$, to show.

toṭṭu, to pollute. *toṭṭu*, having touched, abso. of $\sqrt{toṭuka}$, to touch. (coll. Mal.).

keṭṭi-p-pāccal, n., a dance of Malayans. *keṭṭi*, having joined + *pāccal*, running. < $\sqrt{pāyuka}$, to run.

keṭṭukēli, n., a report, rumour. *keṭṭu*, having heard, abso. of $\sqrt{kelkuka}$, to hear + *kēli*, n., a report.

There is no corresponding verbal form.

65. *kēruka*, to ascend, enter.

Intensive :

keṭṭi-k-kēruka, to consummate marriage. < *keṭṭi*, having joined, abso. of $\sqrt{\text{keṭṭu}}$, to join.

66. *koṭukkuka*, to give.

Intensives :

kāṇiccu, to show (cf. Mar. *dākhavūn deṣṣē*). *kāṇiccu*, having made to see i. e. having shown, abso. of $\sqrt{\text{kāṇikkuka}}$, to show.

keṭṭi, to give in marriage. *keṭṭi*, having tied. < $\sqrt{\text{keṭṭu}}$, to tie + $\sqrt{\text{koṭukkuka}}$, to give.

colli-, to teach. *colli*, having said, abso. of $\sqrt{\text{col}}$ or $\sqrt{\text{colluka}}$ to say, speak, tell, express.

67. *koṭṭuka*, to beat.

Desubstantives :

ceṇṭa-, to become a fool or to be fooled. *ceṇṭa*, n., a kind of large drum + *koṭṭuka*.

ceṇṭa-koṭṭikkuka (caus.), to fool somebody.

68. *kōluḱa*, to endure (an old aux.).

Desubstantive :

tāpam, to feel pain.

69. *koḷḷuka*, to take, get, have.

(a) Intensives :

keṭṭi-k-, to marry. *keṭṭi*, having tied, abso. of $\sqrt{\text{keṭṭu}}$, to tie + $\sqrt{\text{koḷḷu}}$, to take, receive.

koṭi-k-, to get desire.

(b) Permissives :

eṭuttu, (you) may take; (you) are allowed to take.

kaṇṭu-, (you) may see.

70. *ceyuka*, to do.

Desubstantives :

(i) *kula ceyuka*, to commit a murder.

(ii) *abhiṣekaṁ ceyuka*, to give a ceremonial bath.

71. *ceruka*, to join (Sk. $\bar{a}\sqrt{\text{gam}}$, Lat. *adveni* or Mar. *yeūn poṇṇē*).

Adverbative :

vannu-, having come, abso. of $\sqrt{\text{varuka}}$, to come.

72. *cuṭuka*, to burn:

Intensive :

paḷukka-c-cuṭuka, base of an infinitive used as a gerund—an adverbial past participle, to become red hot, ripen + $\sqrt{\text{cuṭuka}}$, to heat.

73. *takarkkuka*, to break into pieces, shatter.

Adverbative :

tacci ticcu-, to shelter. *tacci ticcu* (*taccu* + *it̃iccu*), having beaten and having pulled down, abso. of $\sqrt{talluka}$, to beat and $\sqrt{itikkuka}$, to pull down.

74. *talikka*, to sprinkle water.

Intensive Adverbative :

aṭiccu-, to cleanse the floor. *aṭiccu* abso. of $\sqrt{atikkuka}$, to sweep (lit.) to beat.

The verbal participle or the absolutive remains even when the following verb is changed into a substantive, e.g. *aṭiccu taḷi*, n., process of cleansing.

75. *taḷukuka*, to embrace.

Adverbative :

muruka-, to hug. *muruka*, the base of an infinitive used adverbially; to become tight; tightly. (-Rāmacarita-GUNDERT, 12th cent.).

76. *tūkkuka*, to suspend, hang.

Adverbative :

keṭṭi-, to hang. *keṭṭi*, abso. of $\sqrt{keṭṭuka}$, to tie.

77. *tēṭuka*, to get.

An old auxiliary : now obsolete.

Desubstantive :

krōdhan-, to get angry, become angry.

78. *terikkuka*, to scatter.

Intensive :

poṭṭi-, to burst out. *poṭṭi*, having burst, abso. of $\sqrt{poṭṭuka}$, to burst.

79. *tuṭaṇṇuka*, to begin.

Inceptive Desubstantive :

astraprayogan-, begin to discharge missiles.

80. *tuṭaruka*, to continue.

Continuatives :

pōkal-tuṭarnu, continued going.

vāikkal tuṭarnu, continued reading.

varal tuṭarnu, continued coming.

81. *naṭakkuka*, to walk.

Intensive Continuative :

tappi tappi naṭannu naṭannu past tense, went on groping or feeling. *tappi*, abso. of $\sqrt{tappuka}$, to grope. -Śilavati. cf. Mar. *ācāpaḍat ācāpaḍat jāṇē*.

Repetition or continuation of action may be expressed by a repetition of the same verb.

- 82.
- nīṭṭuka*
- , to lengthen, stretch out.

Desubstantive :

kampi-, to run away, steal away. *kampi*, n., wire, *nīṭṭuka* (coll.).

- 83.
- nōkkuka*
- , to see.

Adverbative :

vistariccu-, to examine (cf. Sk. *pari√ikṣ*, -GUNDERT).*vistariccu*, having detailed, abso. of *vistarikkuka*, to detail.

- 84.
- parayuka*
- , to say,

(a) Intensive Adverbative :

keṭṭi-p-, to exaggerate. *keṭṭi*, abso. of *√keṭṭuka*, to tie, join.*tīrttu-*, to give a final reply. *√tīrttu*, having finished, abso. of *√tīrkkuka*, to finish.

(b) Desubstantives :

citta-, to abuse. *citta*, n., badness + *parayuka*.*veṭi-*, to gossip. *veṭi*, n., idle talk.

- 85.
- parikkuka*
- , to pluck off.

Intensive :

piṭiccu-, to rob. *piṭiccu*, having seized, abso. of *√piṭikuka*, to seize.

- 86.
- paruka*
- , to scatter.

Desubstantive :

poṭi-, to do wonderfully well. *poṭi*, n., dust + *pāruka*.

- 87.
- peṭuka*
- , to fall, happen, get into, be caught (as in a cage).

(a) Passives and Impersonals :

aṛiya-p-, to be known. the base of an infin. of *√aṛiyuka*, to know.*kāṇa-p-*, to be seen. < *√kāṇuka*, to see.*nōlla-p-*, to be killed. *kol*, the base of an infin. of *√koll*, to kill.*ceyya-p-*, to be done. < *√ceyuka*, to do.*nalka-p-*, to be given.*paṭṭakka-p-*, to be created.*vara-p-*, to come (impersonal).The passive voice of Sk. is rendered in Malayalam by *√peṭuka* alone.

(b) Adverbatives :

aka-p-, to fall into (a cage etc.) *aka*, inside.*uḷ-p-*, to be included. *uḷ*, inside.

(c) Desubstantives :

(i) *tī-p-*, to fall into fire, expire (re. kings) *tī*, n., fire.*pāṭu-p-*, to get into trouble. *pāṭu*, n., trouble.

piṭi-p-, to seize, catch, get into clutches. *piṭi*, n., clutches.

vaḷu-p-, to submit, obey, agree. *vaḷu*, n., path.

(ii) *iṣṭa-p-*, to get the desirable.

kaṣṭ-p-, to endure difficulties.

duḥkh-p-, to suffer miseries.

paravaśa-p-, to suffer slavery.

bhaya-p-, to be terrified.

88. *piṭi* (*kkuka* or *ḥka*), to seize, catch, hold.

(a) Intensive Adverbatives :

kaṇṭu-, to discover. *kaṇṭu*, having seen, abso. of $\sqrt{\text{kāṇuka}}$, to see.

kūṭṭi-, to hold together; to embrace, (Mal.) to receive. treat with kindness as a repenting prodigal (Tamil).

kuṭṭi, abso. of $\sqrt{\text{kuṭṭuka}}$, to gain, meet.

keṭṭi-, to hug. *keṭṭi-* abso. of $\sqrt{\text{keṭṭuka}}$, to bind; form of noun; *keṭṭi-p-piṭi*, hugging.

veṭṭi-, to conquer. *veṭṭi*, abso. of $\sqrt{\text{veṭṭuka}}$, to cut.

(b) Desubstantive :

kāḥka-p-, to crow-catch. *kāḥka*, n., a crow.

89. *piṇayuka*, to be entangled.

Intensive :

keṭṭi-p, to get entangled. *keṭṭi*, abso. of $\sqrt{\text{neṭṭuka}}$, to bind.

90. *perukkuka*, to pick up, gather one by one.

Intensive Adverbative :

keṭṭi-p-, to leave a house with bag and baggage.

91. *pōkā*, to go.

Intensive Adverbative :

ceyut-, to do a thing by mistake.

92. *poṭikḥka*, to powder.

Desubstantive :

poṭi-, to do wonderfully well. *poṭi*, n., dust + $\sqrt{\text{poṭikḥka}}$.

93. *pōruka*, to come.

Continuative :

kaṇṭu-, to go on seeing.

ceyut-, to be doing continuously.

94. *bhaviḥka*, to become.

Desubstantive :

mātrī-, to become a mother (cf. Sk. *cvi* compound).

95. *muṭṭuka*, to knock against; meet with impediment.

Intensive :

kūṭṭi-, to meet (Mal.). *kūṭṭi*, abso. of $\sqrt{\text{kūṭṭuka}}$, to join.

96. *mīyuka*, to thatch.

Intensive :

keṭṭi-, to thatch closely. *keṭṭi*, abso. of $\sqrt{\text{keṭṭuka}}$, to bind, tie.

97. *varikṭa*, to come.

Continuatives :

kaṇṭu, to go on seeing.

ceytu, to go on doing.

98. *varuka*, to come.

(a) Desubstantive :

kaḷivu-, to become possible. *kaḷivu*, n., possibility.

(b) Intensive Adverbative :

koṇṭuvaru, to bring (*koṇṭu*, having taken + $\sqrt{\text{varu}}$).

99. *varuttuka* (caus. of $\sqrt{\text{varuka}}$) to cause to come.

Intensive Adverbative :

viḷiccu-, to send for (GUNDERT — completive). *viḷiccu*, having called, abso. of $\sqrt{\text{viḷikkuka}}$, to call.

100. *vāṇṇuka-*, to retire, draw back.

Desubstantive :

pin-, to withdraw, retreat. *pin*, n., backside.

101. *vekkuka*, to place.

Intensive Adverbative :

keṭṭi-, to deposit, lay by. *keṭṭi*, abso. of $\sqrt{\text{keṭṭuka}}$, to tie.

102. *veṭṭuka*, to cut.

Desubstantive :

paṭa-, to fight, wage a war. *paṭa*, n., army.

103. *vēṇam* (indeclinable) < $\sqrt{\text{vēṇuka}}$ < $\sqrt{\text{vēṇ}}$, to be needed, must. (*vēṇ*, n., < *veḷ*, desire, Tam. Lex.).

Compulsives :

kāṇavēṇam (or *kāṇēṇam*), must see.

ceyyavēṇam (or *ceyyēṇam*), must do.

104. *vēṇṭā*, do not want, to prohibit.

Prohibitives :

kāṇavēṇṭā (or *kāṇēṇṭā* or *kāṇaṇṭā*), do not want to see.

ceyyavēṇṭā (*ceyyē* (or *a*) *ṇṭā*), do not want do do.

105. *vēṇṭuka*, to be required, necessary.

Compulsive :

ceyya- (*ceyyēṇṭu*), must do.

Verbal Composition in Kannaḍa

106. *arienu*, I do (will) not know.

Negative (corresponding neg. form of *ballenu*, I know):

māḍal-, I do not know to do.

107. *alar-*, to blossom, bloom, open.

Adverbative:

uḷḷalar, to bloom from inside. (*uḷ*, adv., inside).

108. *āgu*, to happen, generally in the indeclinable form *āyitu*, it is finished.

(a) Completives:

(i) *ūṭavāyitu*, the meal is finished; I have dined.

(ii) With the past verbal participle,

ūṭamāḍiyāyitu, I have finished dining.

(b) Abilitive (in forms, *āyitu*, *āditu*, *āguttade*, *āguvude*, *āgadu*):

nannindāguvudilla, I cannot do it (negative).

(c) Passive:

(*suṽārteyu*) *bareyalāyitu*, the gospel became a writing i.e. the gospel was written.

109. *āḍu*, to play etc., to speak.

(a) Continuative:

naḍedāḍi bandenu. I came walking hither and thither.

tūgāḍuwudu, swings to and fro.

(b) Intensive:

koṇḍāḍu, to take hold (mentally) and speak; to praise.

(c) Causatives (in the causal form *āḍisu*):

ōdalāḍisu, to cause to run about.

hōgalāḍisu, to cause to depart.

(d) Desubstantive:

mātāḍu, to speak. < *mātu*, n., speech.

110. *āpenu*, am able, can.

Abilitive:

māḍal-, I can do. (*māḍal* < *māḍu*, to do + *āpenu*, to be strong, < *āpa*, being able).

111. *ārenu*, is not able.

Negative Abilitive:

māḍal-, I cannot do. (*māḍal* < *māḍu*, to do + *ārenu* < *ārade*, neg. of *āpa*, being able).

112. *iḍu-*, to keep.

(a) Adverbative:

tered-iṭṭam, kept open (-the door). (*teredu* abso. of *tere*, to open, + *iṭṭam*, past tense of *iḍu-*).

(b) Desubstantive :

kasamiṭṭam, kept refuse. (*kasam*, n., refuse, waste + *iṭṭam*).

113. *iru-*, to be.

Simple Continuative :

eccattiru or *eccariru*, to remain awake. (*eccattu*, p. p. of *eccaṟ*, to awake + *iru*).

Desubstantives :

summane iṟu-, to be silent. (*summane*, n., silence + *iṟu*).

sere-iridam, *sere-y-iddam*, was in prison. (*sere* n., prison, °yo, in prison + *iridam* or *iddam*, past tense of *iru-*).

114. *illa, alla*, is not (corresponding negative of *unṯu*, is).

Negatives :

(*avanu*) *hōgal-illa*, (he) is not gone, did not go.

(*avanu*) *hoguṇad-illa*, (he) is not going.

(*avanu*) *hogalikk-illa*, (he) will not go.

nīvu koḍuṇad-illa, you will not give.

115. *ī-*, to give.

Adverbative :

piridiṇam, will give much (*piridu*, adv., much + *iṇam* of *ī-*).

116. *uḍu-*, to wear.

Desubstantive :

baḷeḍuḍu-, to wear on all sides. (*baḷeḍu*, all, everything + *uḍu*).

117. *unṯu* (indecl.), is.

Compulsives :

nōḍalikkunṯu, has to see.

māḍalikkunṯu, has to do.

118. *oyyu-*, to carry.

Intensive Adverbative :

ettukonḍu oyyu-, to take away. (lit. having taken possession of to carry).

119. *ollenu*, I do not like.

Negative Desiderative :

māḍal-, I would not do.

120. *kaṭṭu*, to show.

Desubstantive :

kaṇ, to guide with supreme love (lit. to eye-show; *kaṇ*, n., eye).

121. *kaḍi*, to cut.
Desubstantive :
mara-gaḍidam, cut a tree. (*mara*, n., a tree + *gaḍidam*,
past tense of *kaḍi*).
122. *kāy*, to fructify.
Adverbative :
oḷḷikāy-, to fructify well. (*oḷḷi*, adv., well + *kāy-*).
123. *kali*, to learn.
Desubstantive :
nuḍigaltal, she learnt a language; she learnt to talk. (*nuḍi*,
n., a language, speech + *kaltal* < *kali*).
124. *kāṇu*, to see.
Desubstantive : (cognate).
kaṇgaṇḍam, saw with eyes. (*kaṇ*, n., an eye + *gaṇḍam*
past tense of *kāṇu*).
125. *kiri*, to display or show the teeth, grin.
Desubstantive :
palgiridam, showed teeth. (*pal*, n., tooth + *kiridam*, past
tense of *kiri-*).
126. *kuṭṭu*, to pound, powder.
Desubstantive :
palpare-guṭṭidam, ground teeth making sound. (*pal*, n.,
tooth + *pare*, n., drum + *guṭṭidam* past tense of *kuṭṭu*).
127. *kuḍi* to drink.
Desubstantive :
nīrguḍidam, drank water. (*nīr*, n., water + *kuḍidam*, past
tense of ✓*kuḍi*).
128. *kūḍadu*, it is not allowed or disallowed.
Prohibitive :
bara-, should not come, not to come.
māḍa-, should not do, do not do.
129. *kūḍuvadu*, it is allowed.
Permissive :
māḍa-, is allowed to do, should do.
130. *keḍu*, to lose.
Desubstantive :
dheiryageḍu-, to lose heart.
131. *koḍu*, to give.
(a) Permissives :
māḍa-goḍu, to allow to do.
mātāḍa-goḍu, to allow to speak.
hōga-goḍu, to allow to go.

(b) Desubstantives :

pada goṭṭam or *padam goṭṭam*, gave place. (*pada*, place + *goṭṭam* past tense of $\sqrt{\text{koḍu}}$).

tale-koḍu-, to share the responsibility. (lit. head-give).

haṇakoṭṭaru, they gave money.

132. *koḷḷu*, to take, get, buy (caus. *koḷisu* or *koḷḷisu*).

(a) Intensives with a reflexive ring :

- (i) *iḷidu koḷḷu*, to stay, halt (in a place). (*iḷidu*, abso. of *iḷi*, to come down, descend).

kulitu-, or *kūtu-*, to sit down.

tiḷidu-, to know, understand. < *tiḷi-*, to know.

tegedu-, (or *takkoḷḷu*), to take away.

naḍedu-, to walk, behave, conduct. < *naḍe*, to walk.

nintu-, to stand up. < *nillu-*, to stand.

paḍa- or *paḍedu-*, to obtain. < *paḍe*, to get.

hiḍidu- or *hiḍu-*, to seize.

- (ii) *kēḷi-*, to consult. < *kēḷu*, to hear, consult.

bēḍi-, to request, beg. < *bēḍu*, to beg.

malagi-, to lie down. < *malagu*, to sleep.

māḍi-, to do away, doff.

jīvana-māḍi-, to make one's living.

(b) Intensive Adverbatives :

- (i) *koṇḍu-koḷḷu*, to buy. (cf. M. *vikat gheṇē*).

- (ii) *ettugonḍam*, took, took possession of (a book). (*ettu*, abso. of *etisu*, to raise, lift, take + *koṇḍam*, past tense of *koḷḷu*).

pudu goḷisidam, to cause to be made anew. (*pūdu*, adv., anew + *koḷḷisu* caus. of *koḷḷu*).

(c) Passives, with the past participle of a causal in *isu* :

- (i) *annisikoḷḷu* or *ennisikoḷḷu*, to be named or called.

māḍikoḷḷu, to be done.

hoḍeyisikoḷḷu, to get beaten, be beaten. (*hoḍe*, to beat + *isu*).

In this usage the agreement of the subject is generally implied, which distinguishes it slightly from a true passive. But in many instances this semi-passive meaning is absent. Thus,

- (ii) *bhāvisikoḷḷu*, to feel, be of opinion.

sērisikoḷḷu, to receive, get an entrance.

smarisikoḷḷu, to call to mind, remember.

(d) Desubstantives :

- (i) *keḷe-*, (*keḷe-goḷ*), to befriend, obtain as friend; obtain the friendship of. (*keḷe*, n., a friend, *koḷ-*, to get).

nācike goḷḷu, to feel shame, be ashamed. (*nācike*, n., shame + *koḷḷu*-).

mel-, (euphonically, *merkoḷ*), to overcome. (*mel* < *mi*-(*y*)-*al*, n., overness, superiority + *koḷḷu*- CALDWELL).

(ii) *erde-goḷisagum*, will give courage; lit. will make receive heart. (*erde*, Sk. *hṛd*, heart + *koḷ* + *isu*-).

mōsa goḷḷu-, to be deceived. (*mosa*, n., Sk. *moṣa*, deceit, fraud).

(iii) *ullāsa goḷḷu*, to exult.

kaḍa goṇḍam, incurred debt. (*kaḍa*, n., debt + *koṇḍam* < *koḷḷu*).

harṣa goḷḷu, to rejoice.

(iv) *kaḍam goṇḍam*, incurred debt.

guṇam goṇḍam, got the benefit.

caḡramgoḷe, to wield the discus. (*caḡram*, Sk. n., a wheel, discus + *koḷḷu*).

manam-goḷgum, will understand. (*manam*, n., Sk. *manas*, mind + *koḷḷu*):

sunṇam-goṇḍu, received lime. (*sunṇam*, n., Sk. *cūrṇam*, lime + past tense of *koḷḷu*).

133. *takkadu* (< *tagu*, to be joined, be fit, proper, to suit), ought.

Compulsives :

māḍa-, ought to do.

hōga-, ought to go.

134. *taru* or *tā*, to bring.

Intensive Adverbatives :

āyandam, selected and brought; brought by selection. (*āya* = *āydu*, having chosen, abso. of *āy*, to select + *tandam*, past tense of *tā*).

eḷ-, to come near. -in ancient Kannada of 16th cent. lit. to stand and bring one's self. (*eḷ*-, to be tender, shoot up, stand erect + *tā*).

pō-, to fetch; lit. to go and bring. (Thus, *potandam*, fetched. < *pogu*, to go + *tandu* of $\sqrt{tā}$).

135. *tere*, to open.

Desubstantive :

kaṇḍeredam, open eyes. (*kaṇ*, n., eye + *teredam*, past tense of \sqrt{tere}).

136. *teru*, to pay.

Desubstantive :

tere-tettam, paid taxes. (*tereyam*, n., tax + *tettam*, past of \sqrt{teru}).

137. *toḍu*, to put on, wear, adorn.

Desubstantive :

baḷe-dottam, adorned with bangles. (*baḷe*, n., bangle + *tottam*, past of $\sqrt{toḍu}$).

The noun here is to be understood in the instrumental.

138. *tōrisu*, to show. (caus. of *tōru*, to appear, look).

Desubstantive :

kai-, to give a good fight; lit. to hand-show. (*kai*, n., hand + *tōrisu*).

139. *toḷe*, to wash.

Desubstantive :

nīrḍoḷedam, washed with water. (*nīr*, n., = Sk. *nīreṇa*, with water).

The noun is in the instrumental.

140. *paḍu*, to get; (caus. *paḍisu*).

(a) Desubstantives :

(i) *samādhānapaḍisu*, to get satisfaction, satisfy, console.

(ii) *jasam-baḍedam*, got reputation. (*jasam*, n., < Sk. *yaśas*, glory + *baḍedam*, past tense of *paḍu*).

(b) Passives :

kareyal-, to be called.

māḍal-, to be done.

hiḍial-, to be caught.

It is a pattern.

141. *pāy* or *hāy*, to cross.

Desubstantive :

maravāydam, struck against a tree, passed by a tree. (*mara*, n., a tree + *pāydam*, past of $\sqrt{pāy}$, to cross).

142. *piḍi*, to catch, hold, seize, grasp.

Desubstantives :

(i) *kālviḍidapēm*, to fall prostrate. (*kāl*, n., foot + *piḍidapēm* < *piḍi*, to seize).

nelaviḍidam, held the ground. (*nela*, n., ground + *piḍidam*, past of *piḍi*, to hold).

(ii) *khaḍgam biḍidam*, held the sword.

143. *pugu*, to go. (vide *pogu* and *po*).

Desubstantive :

mare-ugu, to take resort to, take shelter of. (*mare*, n., shelter, resort; + *pugu* (in comp. *ugu*)).

144. *peru*, to obtain.

Adverbative :

parivettudu, obtained much. *pariyam*, adv., much + *pettudu*, obtained).

145. *percu*, to augment, increase, enlarge.

Desubstantive :

manam-percidam, to strengthen one's mind; increase will-power. (*manam*; Sk. n., *manas*, mind + *percidam*, shot up, increased).

146. *pēlu*, to speak.

Adverbative :

ēvēlḍam, what did he say? (*ē* = *ēnam*, what + *pēlḍam*, spoke).

147. *pō*, to go (vide *pugu*).

(a) Adverbative :

ēvōdam, why did you go? (*ē* = *etarke* + *pōdam*, went).

(b) Intensive :

okkal-pōdam, resided, occupied; lit. went to reside. (*okkal*, to reside + *pōdam*, went).

(c) Desubstantive :

tibba puyal pōdam, went soon to the stream (*tibba*, Sk. *tīvra*; *puyal*, n., stream + *pōdam*, went).

148. *pōgu* or *hōgu*, to go (vide *pugu* and *po*).

(a) Completives (with past verbal participles of other verbs) :

koḷḷaru ādihōdaru, thieves ran away, disappeared.

pātreṃu oḍedu hōyitu, the vessel was broken to pieces.

tyāvavu īga ārihōgide, the dampness is now dried up.

avaru sikkade hōdaru, they could not be found at all (negative).

(b) Passives :

haṇavu koṭṭu hōyitu, the money was paid.

kōlu muridu hōyitu, the stick was broken.

(c) Desiderative conveying immediate futurity :

ṣetuveyannu kaṭṭuvudakke hōguttāre, they are going to build a bridge.

(d) Intensive Continuative :

hīge māḍuttā-hōguvenu, I shall go on doing so.

(e) Desubstantive :

mare-v-ōkkam, took shelter. *mare*, n., shelter + *pōkkam*, went.

149. *bage*, to think.

Desubstantive :

besam bagedam, thought ill of others. (*besam*, n., Sk. *viṣam*, poison + *bagedam*, thought).

150. *bandapudu*, (indec.) has come.

Adverbative :

sarivandapudu, it has come to the right (*sarige*, right + *bandapudu*).

151. *baru* or *bā*, to come.

(a) Adverbative :

ēvandam, why did he come? (*ē* = *ēm* i. e. *etarke*, why + *bandam*, came).

nōḍibā, see and come. (*nōḍi*, having seen + *bā*, come).

hōgibā, go and come (*hōgi*, having gone and *bā*, come).

(b) Progressive :

ōḍibā, come running, (*ōḍi* < *ōḍu*, to run).

152. *ballenu*, I know, (corr. negatives *ollenu* and *arienu*).

Abilitives :

ōḍa-ballenu, I know to run, can run.

māḍa-ballevu, we know to do; we can do.

153. *bahudu*, it is allowed.

Permissives :

kaliya-, may learn, allowed to learn.

māḍa-, may do, allowed to do.

154. *bāraḍu*, it is not allowed (corr. negative of *bahudu*).

Prohibitives :

uccarisa-, should not pronounce. < *uccarisu* to pronounce.

tara-, should not bring. < *taru*, to bring.

māḍa-, should not do. < *māḍu*, to do.

155. *biḍu*, to leave.

(a) Intensives and Completives :

bandu biḍu, to arrive. (*bandu*, having come, abso. of *bā*, to come + *biḍu*).

bittubidu, to give up, leave off. (*bittu*, having left, abso. of *biḍu* + *biḍu*).

(b) Desubstantives :

(i) *ūrubittiro*, did you leave the town? (*ūru*, n., town + *bittiro*).

kaṇbittam, lit. left an eye, gazed. (*kaṇ*, n., eye + *bittam*, left).

bāybittam, disclosed secrets; lit. left mouth. (*bāy*, n., mouth + *bittam*, left).

(ii) *baḍam bittam*, left one's hold, post; or *paḍam biḍidu*, to lose one's post.

156. *bīḷu*, to fall.

Desubstantives :

(i) *māḍubīḷdam*, fell in a pit. (*māḍu*, n., pit + *bīḷdam*, fell).

(ii) *māḍumbīḷdam*, fell in a pit.

157. *bēku* (indecl.), it is required, must.

Compulsives :

ōdabēku, must read. < *ōdu*, to read.

karebēku, must call. < *kare*, to call.

māḍabēku, must do.

158. *bēḍā* (indecl.), it is not wanted.

Intensive Prohibitives :

māḍa-bēḍā, must not do, do not do.

hōga-bēḍā, must not go, do not go.

159. *māḍu*, to do.

(a) Causatives :

ōḍa-, to make to run (cf. *ōḍisu*).

karaga-, to cause to soften. (cf. *karagisu*, to melt).

kaluḥa-, to cause to send. (*kaluḥisu* or *kaluḥu*, to send).

kāya-, to cause to become hot. (*kāyisu*, to heat).

kūḍa-, to cause to assemble. (*kūḍisu*, to join).

cimaka-, to cause to drop. (*cimakisu*, to scatter).

tiliya-, to cause to be known. (*tilisu*, to make known).

tōra-, to cause to appear. (*tōrisu*, to shew).

sēra-, to cause to arrive. (*sērisu*, to put into, cause to enter).

hāra-, to cause to fly. (*hārisu*, to put to flight).

hōgalāḍa-, to cause to go. (*hōgalāḍisu*, to send away).

(b) Desubstantives :

apēkṣe-māḍu, to feel desire, desire.

abhyāsa-māḍu, to practise.

arpaṇa-, to offer.

upakāra-, to oblige.

kṣame-, to forgive.

jīvana-, to make one's living.

nidde-, to sleep.

nirmāṇa-, to create.

pūje-, to make worship, worship.

prayatna-, to try.

prārambha-, to begin, commence.

prārthana-, to pray.

prīti-, to love.

bodhe-, to teach (make a teaching).

vicāraṇe-, to think.

vidhi-, to enjoin.

śikṣi-, to learn.

saṁgraha-, to collect.

saṁmāna-, to honour.

sēve-, to serve.

harṣa-, to rejoice.

Mr. H. SPENCER in his *Kanarese Grammar* (Mysore 1914) points out that the so-called nouns are only verbs in their crude form, deprived of their termination *isu*, *su* or *ĉhu*. In other words, these nouns are verbal nouns.

160. *sari*, to move.

Adverbative :

keḷa sārdam, moved downward. (*keḷa* = *keḷagu*, adv., downward + *sārdam*, moved).

161. *hāku*, to put, throw.

Completives :

ettihākitu, carried away.

kittuhākabēku, must pull up (compulsive completive).

konduhāku, to kill outright. < *kollu*, to kill.

162. *hondu*, to get, obtain.

Desubstantive :

jaya-hondu, to overcome, win.

Verbal Composition in Telugu

163. *auṭa* (*avu-*, *agu-*), to become. It is extremely irregular; the root is *kā* or *kādu*; pp. *ai*.

Abilitives :

ceytāuṭa, to be able to do.

pāḍuṭa, to be able to sing.

nidrapouṭa, to be able to sleep.

164. *āvuṭa*, to 'not become'.

Negatives :

koṭṭi nānu āvu, I did not strike.

ceysi nānu āvu, I did not do.

vacci nānu āvu, I did not come.

This usage is not very common.

165. *inṇhuṭa*, to cause.

Causative Passives :

(i) *koṭṭinṇchu-*, to cause to be beaten.

ceyinṇchu-, to cause to be done.

teppinṇchu-, to send for, get; lit. send and bring.

pilipinṇchu-, to cause to be called.

(ii) *aṅgikārinṇchu*, to accept.

166. *unḍuta*, to be, remain, stay.

(a) Continuatives :

(i) *cepputu unnānu*, I am saying. < *ceppu*, to say.

(ii) *caduoutuuntini*, I was reading. (*unnānu* and *unḍipānu* in N. Sarkār).

(iii) *ceystunnāru*, they have been doing.

(b) Completive :

vacci unṇāru or *unḍiri*, to have come or had come.

(c) Intensives :

kūrucunḍu, to sit down.

nīlucunḍu, to stand up.

paṛunḍu, to lie down. (*paḍu*, to suffer, fall + *unḍu*).

167. *unduṭa*, to be.

(a) Desiderative :

ceppudunu, I would say.

(b) Desiderative Prohibitive :

ceppundunu, I would have said.

168. *kalanu* or *galanu*, I am able, I can. (for past tense : *galginānu* and *galgitinu*, was able).

Abilitives :

ceppu-, I can say.

ceya-, I can do.

pāḍa-, I can sing. < *pāḍuṭa*, to sing.

169. *kaluguṭa*, to be, be able, happen, have.

Desideratives or Abilitives :

ceppagaligitin, I should say, I could say.

ceyagaligitin, I should or could do.

170. *kānuṭa*, to negate.

Negative :

koṭṭi-nānu kānu, I did not beat.

cūsi-nānu kānu, I did not see.

ceysi-nānu kānu, I did not do.

vaḥḥi-nānu kānu, I did not come.

171. *kūḍu*, ought, must.

Compulsives :

ceppa kūḍa, must say.

ceyya kūḍu, must do.

172. *kūḍadu*, ought not, must not.

Intensive Prohibitive :

donḡalinca kūḍadu, must not steal.

173. *konuṭa*, to buy, take.

(a) Intensives with a reflexive ring.

(i) *aḍu-k-konu*, to beg or ask for one's self. (*aḍugu*, to ask).

īya-, to accept.

kaṭṭu konnāru, they built for themselves.

- konu-k-konu*, to buy for one's self.
ceppu-, to speak for one's self.
ceyu-, to do for one's self.
cesu-, to do or to act for one's self.
doḥhu-, to rob for one's self.
paḍu-, to lie down. (*paḍu*, to fall).
peru-, to thicken, be curdle.
melu-, to remain awake.
lag-, to touch for one's self.
lāgu-, to recline for one's self.
viḍu-, to abandon, take leave.

(ii) Passives :

- kattinḥu-*, to cause to be built for one's self.
ceyinḥu-, to cause to be done for one's self.
rappinḥu-, to cause to be called for one's self.

(b) Desubstantives :

- iruvukonu*, to be settled, become established. (*iravu*, n., a place, house. < *ir*, to be, exist, live. stay).
ūru-k-konu, to be quiet. (*ūru*, adj. quiet).
oppu-konu, to consent. (*oppu*, n., consent).
mey-, to consent. (*mey*, n., body + *konu*, to take).

174. *koṭṭuṭa*, to strike. In composition it changes into either *koḍuṭa* or *goṭṭuṭa*.

Intensives :

- itakoṭṭuṭa*, to swim.
uḍagoṭṭuṭa, to loosen.
cheḍagoṭṭuṭa, to spoil.
tēlagoṭṭuṭa, to set afloat.
dīgagoṭṭuṭa, to drive in. < *diguṭa*, to get down.
pagalagoṭṭuṭa, to break down.
paḍagoṭṭuṭa, to knock down.
pōgoṭṭuṭa, to lose.
veḍalagoṭṭuṭa, to drive out.
vellagoṭṭuṭa, to go out or down.

175. *chāluta*, to suffice, be able.

Abilitives :

- ceppa-*, can say.
māṭṭāḍa-, or *māṭlu-*, suffices to discuss.

176. *chālāduta*, not to be able, not sufficient.

Negative or sometimes negative abilitives :

- gnyāpacamu chāḷdu*, I do not remember.

177. *taguṭa*, to fit, suit, suffice, be right.

Compulsives :

(i) *ceppa-*, ought to say.

(ii) *aṭlu ceyya tagunā?* is that a proper thing to do?

(iii) *taginadi*, it is right, ought.

ceppa taginadi, ought to say.

178. *tencḥuṭa-*, to bring (in composition, *denḥuṭa*).

Intensives :

arudenḥuṭa, to go there, reach. (*arugu*, to go + *tencḥuṭa*, to go).

egudenḥuṭa, to come, fetch. (*egu*, to go + *tencḥu* cf. *tere*, *tā*, to bring).

chanudenḥuṭa, to come, arrive.

179. *neru*, to be able, (with *nerḥunu* or *nernu*, it gives abilitives; with *ḥalu dunu*, it gives negative abilitives).

Abilitive :

ceya-, can do.

Negative Abilitive :

rāy ḥālāḍu, cannot write.

180. *paḍuṭa*, to feel, be, happen, fall, bear, take, be caught, be informed, be killed, pass, be paralysed etc.

(a) Passives and Impersonals :

kana-paḍuṭa, to appear.

ceya-baḍu, to be done.

kaṭṭa-baḍu, to be beaten.

pampa-baḍu, to be sent. < *pampuṭa*, to send.

rakṣinḥa-baḍuṭa, to be saved.

(b) Adverbatives :

venṭabaḍuṭa, to follow, (*venṭa*, adv., behind).

veli vaḍu, to start. (*veli*, adv. open + *paḍu*, to suffer).

(c) Desubstantives :

āsa baḍu, to desire.

kopa-, to be angry.

baya-, to be afraid of.

bāda-, to be in trouble.

bhaṅga-, to be disappointed.

śrama-, to be troubled, toil.

sūkha-, to be happy.

vēru-, to go apart, differ. (*vēru*, difference).

181. *paraḥuṭa*, to cause. (The word itself is a causal of *paḍuṭa* but has dwindled into a causal auxiliary by usage.)

(a) Causatives :

aṭankapaḥuṭa, to cause obstruction, to obstruct.

ceyapaḥuṭa, to cause to do.

teliyapaḥuṭa, to make known.

(b) Desubstantives :

bhaṅga-, to disappoint, deceive.*bhēda-*, to distinguish.*sammati-*, to obtain, consent, persuade.182. *peṭṭuṭa*, to put, place, keep.

Desubstantives :

āśa-, to give hopes.*baya-*, to terrify, inspire with fear.*bobbalu-*, to yell.*śrama-*, to trouble (others).183. *pōdunu*.

Negative Desideratives :

kōṭṭakapōdunu, I would not strike or I would not have struck.*ceyakapōdunu*, I would not do or I would not have done.*naḍavaka pōdunu*, I would not walk or I would not have walked.184. *pōvuṭa*, to go, also a neg. auxiliary, to be lost.

(a) Intensives and Completives :

āi-pōvuṭa, to be finished.*iyya-pōvuṭa*, to offer.*kon-pōvuṭa*, to take.*veḍali-*, or *velli-*, to go away.

(b) Intensives :

ceḍi-, to go to ruin. (*ceḍi* abso. of *ceḍuṭa*, to spoil, ruin).*pagili-*, to break to pieces. (abso. of *pagiluṭa*, to break).*peṭṭi-*, to keep and go. (*peṭṭuṭa*, to keep).(c) Desideratives (in the form *pōtini*) :*ceya pōtini*, I wished to do.*ceppa pōtini*, I wished to say.

(d) Desubstantive :

veru pōvuṭa, to go apart, differ.185. *boku*, it is not allowed.

Prohibitives :

ceya-boku, do not do (lit. do not go to do).*paḍa-*, do not fall.186. *rādu* or *radu*, does not come, does not know (M. *naye*).

Prohibitives :

kōṭṭa-, should not, must not, do not beat.*ceppa-*, should not say; must not say.*ceya-*, should not do; must not do.*doṅgalinca-*, must not steal.*palka-*, must not speak.*vella-*, must not go.

187. *lēdu*, (in conversation *-le*), to negate.

(a) Negatives :

(i) *unḍa-*, I was not being.

ceppa-, I did not say.

rā-, did not come.

(ii) Neg. Intensive Continuative :

koṭṭaḍamu-, I am not striking.

(b) Desubstantive :

reppa-veyu lēdu, did not close the eye-lid.

(c) With *nakkara* prefixed to *lēdu*.

rānakkara lēdu, need not come.

vella nakkara lēdu, need not go.

188. *lēnu*, cannot.

(a) Negatives and Negative Abilitives :

(*nenu*) *ekka-*, (I) cannot climb.

koṭṭa-, or (*koṭṭanu-*), I cannot (do not) strike.

ceppa-, I cannot say, (I do not say).

ceya-, or (*ceyanu-*), I cannot do, I do not do.

naḍava-, I do not walk; I cannot walk.

(*nenu*) *rāya-*, (I) cannot write.

(b) *lēnu* along with *lekapoyinānu* and *lekapotini* expresses inability in the past tense.

naḍava lekapoyinānu, I could not walk.

chorava-lekapotini, I could not get round his (books).

189. *vačchuṭa*, to come.

(a) Permissives :

kuṭṭa-, may stitch.

ceya-, may do.

tina-, may eat, be permitted to eat.

donḡalinca-, may steal.

rā-, may come.

vellā-, may go.

(b) Intensive Adverbative :

velli-, to go and come; come back.

190. *valayuṭa*, to wish; it is wanted, ought, must, should. It is quite common in the forms *vāli*, *valā*, *valenu*, *valasinadi*, *vāli*.

(a) Compulsives and Desideratives :

ceppa-, must say; wish to say.

ceya-, must do; wish to do.

po-, must go; wish to go.

rā-, must come; wish to come.

velli-, must go; wish to go.

(b) Prohibitives with *vaddhu*, must not, ought not :

kekaluveyavadhu, do not shout, must not shout.

ceya-, must not do.

chaduva-, not to read.
tondarāpetta-, do not bother, hasten.
doṅgalinca-, must not steal.
povaddhu, do not go.
rā vaddhu, do not come:
rāyavaddaṇḍi, do not write.

191. *vēyūṭa*, to throw, put, shut, plant.

Compleatives and Intensives (sometimes added twice):

āpi-, to stop.
apivēsi- (*vēyumu*), to stop.
icci-, to give away.
kōsi-, to cut off. < *kōyūṭa*, to cut.
cimpī-, to tear off. < *cimpuṭa*, to tear.
kūṭa-, to utter a cry.
tini-, to eat up.
tīsi-, to draw out. < *tī*, to draw.
tudic(h)i-, to rub off.
tosi-, to push off.
paḍa-, to knock down.
pandem-, to lay a bet.
pāri-, to throw away.
veli-, to outcaste, excommunicate.
vrāsi-, to write off one's accounts.

192. *vallakādu*, *vallaledu*, it is impossible.

Negative Abilitives:

pōvallakādu, it is impossible to go.
pōvallaledu, it is impossible to go.

193. *vallapaḍadu*, it is impossible.

ivvaḍānikivallakādu or *ivvavallapaḍadu*, it is impossible to give.

194. *viḍuḥuṭa*, to leave, abandon, stop, give up, let go, let loose, discharge.

- (a) Permissive (imperative):

jhāri-, to let slip. < *jhāruṭa*, to slip.

- (b) Desubstantives:

āhāramu viḍichinādu, he gave up eating.
prānamu viḍichinnādu, he gave up the ghost.

195. *vēsute*, to throw (cf. *vēyūṭa*).

- (a) Compleative:

tālupu vēsei-, completely shut the door.

- (b) Desubstantive:—

(i) *rāyī vēsinādu*, he threw a stone.

(ii) *praśna-*, to ask a question.

lecca-, to do one's accounts.

Verbal Composition in Tulu

196. *āpini*, to become, be.

Adverbatives :

(i) Permissive expressing an assent :

añcane-āvaḍu, let it be so ; be it so ; may it become so.

(cf. Sk. *tathāstu*).

(ii) Compulsive :

añcane-āvoḍu, it must be so.

These are adverbative compounds, as the sense of the permissive or the compulsive is expressed by the finite form of the auxiliary verb itself.

197. *uḍḍuni*, to be.

(a) Continuatives :

ōḍoṇḍu uḍḍuve, I am reading or in the habit of reading.

< *baḍuḍuni*, to read.

baḍakoṇḍu uḍḍuṇḍu, (The fish) is living.

< *baḍuḍuni*, to live.

(b) Completive :

maḷ^a d^a uḷḷe, I have done. *maḷpuni*, to do.

(c) Desiderative, denoting immediate futurity :

povere uḷḷe, I am about to go, I intend to go. *popuni*, to go.

198. *pāḍpuni*, to put.

Intensive :

(*angi^a*) *dett^a d^a pāḍla*, take off (the coat) and put it away ; throw away.

199. *popuni*, to go.

(a) Intensives :

koṇḍattu pōye, took away.

tatt^a d^a pōye or *tatt^a pōye*, went astray. < *tappuni*, to do wrong.

sait^a pōye, passed away (lit. went having died). < *saiḍuni*, to die.

(b) Continuative :

(*yān*) *ōḍoṇḍu pōpe*, I go reading, I continue reading.

200. *baḍpuni*, to come.

Simple Continuative :

paḍ^a batter^a, came drunk. < *paḍpuni*, to drink.

201. *balli*, cannot. (prob. contraction of *baruvadilla*, to come not).

Negative Abilitives :

pōvere balli, cannot go ; < *pōpuni*, to go.

maḷpere balli, cannot do ; < *maḷpuni*, to do.

CONCLUSIONS

A comparative study of verbal composition in the languages of modern India leads to certain interesting results.

Verbal composition is a common feature of Indo-Aryan pervading all the NIA languages, spoken over the distinct geographical limits of the continent of India. Sinhalese, which is spoken in the remote island of Ceylon, has also preserved this characteristic feature of Indo-Aryan. All the leading auxiliaries in each language are mostly the same and their function is quite similar. The comparative etymologies and the sixteen aspect-tables given in chapter five bear a testimony to this.

The existence of verbal composition as a living force in Indo-Aryan is particularly evident in its modern stage. The original number of leading auxiliaries appears to be small, but as it could not satisfy the urgent needs of expression, speakers augmented it and have been continuously augmenting it by trying different verbal bases as substitutes, that happen to be more or less the semantical equivalents of those earlier auxiliaries obtaining in that particular language. So also people borrow certain auxiliaries from cognate languages for adding beauty and power to their comparatively dull expression. Auxiliaries like $\sqrt{cāh}$ in M. are definitely a borrowal from the other cognate languages like Hindi. The class of Intensives is an ever-growing class and as such a continuous give-and-take will go on in this respect among all the cognate languages of India. Similarly the class of Desubstantives and Syntactives as well as that of Adverbatives shows infinite possibilities of expansion. Besides, there is a possibility that G. Av. Bhoj. B. A. Bi. K. P. and S. would develop causative auxiliaries in the near future, if they have not already begun to do so like Rāḍha Bengali *karāna*, N. $\sqrt{paṭhāu}$ — and Siñ. \sqrt{piy} .

The sixteen aspects that we have postulated here are just sufficient for the time being. Our comprehensive study has helped us a good deal in systematising the number of these aspects. However, in course of time, we may be required to add or to modify these aspects according as the turn which verbal composition would then take.

The category of compound tenses is the direct descendant of the participial composition current in the OIA and the MIA stages. Jules BLOCH, in his *La phrase nominale dans le Sanskrit* has already envisaged these tendencies. There is no force in the theory of John BEAMES and others that verbal composition is an expansion of these compound tenses. For, the so-called compound tenses are nothing but one phase of this verbal composition at large. Even in composition the time-sense is given by the inflexional endings of the auxiliaries which alone are conjugated. Moreover, continuatives, completives, probabilitives,

desideratives etc. are obviously the stages and aspects of action and not of time. For the matter of that our general notion that a particular auxiliary is a tense-auxiliary etc. will have to be reconsidered. For instance, all auxiliaries, like \sqrt{as} , $\sqrt{thā}$, \sqrt{cuk} , $\sqrt{jā}$ etc., whether tense-auxiliaries or otherwise give completives. In a compound tense there is no compounding of tenses but the compounding of verbs as usual. Indeed, a tense, if it means time, is something like a homogeneous category. The divisions of tense as present, past, future, being themselves arbitrary, their compounding is something strange to imagine. Instead of positing an independent category of the compound tenses it is far better to recognise more inclusive verbal composition as one distinct category of living linguistics.

As is clearly set forth in the sixth chapter, different types of verbal composition were quite current in Old Indo-Aryan itself. Apart from the prepositional compounds and the particle-compounds which fell into disuse in the late MIA stage and the NIA stage, there were in vogue in OIA, participial, infinitival and later absolutival types of composition which kept on evolving throughout the MIA and NIA stages. The desubstantive and the periphrastic auxiliaries also belong to that remote antiquity.

Many scholars have called these compound expressions as mere juxtapositions or at the most group-verbs or verb-phrases. But after examining the different definitions and criteria of composition we have come to the conclusion that the semantic unity is the *sine qua non* of composition and it holds good both for nominal composition as well as for verbal composition. Thus the expressions or phrases possessing the semantic unity deserve to be called compounds. Instead of saying mere group-verbs it is more precise to say composed verbs.

Popularly speaking, the use of compounds is highly idiomatic. They do not see much difference between a verbal compound and a verbal idiom. But the truth is this that when the composition is arrested, the type becomes limited to idioms. In our collection there are a number of auxiliaries which give one or two compounds such as Adverbatives, Desubstantives and Syntactives or Intensives. These may be looked upon as idioms provided they do not show any signs of growth.

Our study of similar developments of verbal composition in Indo-Dravidian evinces that there is hardly any contribution of Dravidian towards Indo-Aryan in this respect. Probably Dravidian composition is of a later date. So far as we can judge from the reliable data available to us, there is very little Aryo-Dravidian here, but on the contrary, both of them show independent evolutions.

Ultimately this problem may reach to the region of general human psychology.

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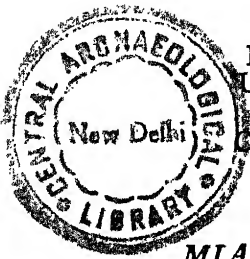
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